

THE  
HYMNES AND  
SONGS OF THE  
CHVRCH

*Diuided into two parts.*

THE FIRST PART COM-  
PREHENDS THE CANONI-  
CALL *HYMNES*, AND SVCH  
parcels of Holy Scripture, as may properly  
be sung, with some other ancient *SONGS*  
and *CREEDS*.

THE SECOND PART CONSISTS  
of Spirituall Songs, appropriated to the seuerall  
Times and Occasions obserueable in the  
Church of England.

*Translated and composed,*

BY

G. W.

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GEORGE WITHER.

1633.

*Cum Privilegio Regis Regali.*

THE FIRST PART COM

THE SECOND PART COM

THE THIRD PART COM

THE FOURTH PART COM





TO  
THE HIGH AND MIGHTIE  
PRINCE, JAMES, BY THE GRACE  
OF GOD, KING OF GREAT BRITAIN,  
FRANCE and IRELAND, Defender of  
the Faith, &c: Grace, Mercie, and  
Peace, through Iesus Christ  
our LORD.

**T**Hese *Hymnes* (Dread Soueraigne) hauing diuers waies receiued life from your MAIESTIE, (as well as that approbation which the *Church* alloweth) are now imprinted according to your Royall *Priniledge*, to come abroad vnder your Gracious Protection: And what I deliuered vnto your Princely view at seuerall times, There present againe, incorporated into one Volume. The first Part whereof are those ancient Canonickall *Hymnes*, which were written, and left for our instruction, by the Holy Ghost: And those are not onely, plainly, and briefly expressed in *Lyricke-verse*; but by their short *Prefaces*, properly applyed also to the *Churches* particular Occasions in these Times. Insomuch, that (howsoeuer some neglect them as impertinent) it is thereby apparent, that they appertaine no lesse to vs, then vnto those, in whose times they were first composed.

And (if the coniecture of many good and learned men deceiue them not) the latter Part, containing *Spiritual Songs*, appropriated to the seuerall Times and Occasions obserneable in the *Church of England*, (together with brieue Arguments, declaring the purpose of those *Observations*) shall become a meanes both of encreasing Knowledge, and Christian Conformitie within your Dominions: Which, no doubt, your MAIESTIE wisely foresaw, when you pleased to graunt and commaund, that these *Hymnes* should be annexed to all *Psalme-Bookes* in English Meeter. And, I hope, you shall thereby encrease both the honour of God, and of your MAIESTIE. For, these *Hymnes*, and the knowledge which they offer,

could no other way, with such certaintie, and so little inconuenience, be conueyed to the Common people, as by that meanes which your MAIESTIE hath graciously prouided.

And now (maugre their malice, who labour to disparage and suppress these *Helpes to Denotion*) they shall, I trust, haue free scope to worke that effect which is desired; and to which end I was encouraged to Translate and Compose them. For, how meanelly soeuer some may thinke of this Endeavour, I trust the successe shall make it appeare, that the *Spirit of God* was first Moouer of the *Worke*: Wherein, as I haue endeououred to make my Expressions such as may not be contemptible to men of best vnderstandings; So I haue also laboured to sute them to the Nature of the Subiect, and the Common peoples capacities, without regard of catching the vaine blasts of opinion. The same also hath beene the ayme of Master *Orlando Gibbons* (your MAIESTIES Seruant, and one of the Gentlemen of your Honourable Chappell) in fitting them with Tunes. For, he hath chosē to make his Musicke agreeable to the matter, and what the Common apprehension can best admit, rather then to the curious Fancies of the Time; Which path both of vs could more easily haue troden.

Not caring therefore, what any of those shall censure, who are more apt to controule, then to consider, I commit this to Gods blessing and Your fauourable Protection; Humbly beseeching your MAIESTIE, to accept of these our Endeouours; and praying God to sanctifie both Vs and this Worke to His glory: Wishing also (most vnfaignedly) euerlasting consolations to your MAIESTIE, (for those temporall Comforts you haue vouchsafed me) and that felicitie here, which may aduance Your happinesse in the life to come. *Amen.*

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YOUR MAIESTIES

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most Loyall Subiect,

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GEORGE VVITHER.

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THE FIRST PART OF THE HYMNES  
AND SONGS OF THE CHURCH, CONTAINING  
THOSE WHICH ARE TRANSLATED  
out of the *Canonical Scripture*, together with such other  
*Hymnes and Creeds*, as haue anciently bene sung in  
the Church of ENGLAND.

THE PREFACE.



Lainely false is their Supposition, who conceiue that the *Hymnes, Songs, and Elegies* of the *Old Testament* are impertinent to these later Ages of the *Church*. For, neither the *Actions*, nor writings of the *Auncient Israelites*, which are recorded by the *Holy Spirit*, were permitted to be done, or written for their owne sakes, so much as that they might be profitable to warne and instruct vs of the latter Times; according to *Saint Paul*, 1. *Cor.* 10. And indeede, so much is not onely testified by that *Apostle* in the place afore recited, and throughout the *Epistle* to the *Hebrewes*; but the very names of those *Persons and Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it, and farre better expresse the nature of that which they mystically point out, then of what they are literally applyed vnto; as those who will looke into their proper significations shall apparently discover. That therefore these parcels of *Holy Scripture* (which are for the most part Meeter in their Originall tongue) may be the better remembered, to the glory of God; and the oftner repeated to those ends, for which they were written; they are here disposed into *Lyrick-Verses*, and doe make the *First part* of this *Booke*: Which *Booke* is called, *The Hymnes and Songs of the Church*; not for that I would haue it thought part of the *Churches Liturgie*; but because they are made in the person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholike Church*.

The first Song of Moses. *Exod.* 15.

THIS Song was composed and sung, to praise the LORD, for the *Israelites* miraculous passage through the *Red-Sea*, and for their deliuary from those *Egyptians*, who were drowned: It may (and should also) be sung in the *Christian Congregations*, or by their particular members, both with respect to the *Historicall* and *Mysticall* senses thereof; *Historically*, in commemoration of that particular *Deliuance* which God had so long agoe, and so wondrously vouchsafed to his persecuted and afflicted Church. *Mystically*, in acknowledgement of our owne powerfull *Deliuance* from the bondage of those *spirituall Adversaries*, whereof those were the Types. For, *Pharaoh* (signifying vengeance) typified Our great Enemie, who with his host of *Temptations, Afflictions, &c.* pursueth vs in our passage to the *spirituall Canaan*. The *Red Sea* represented our *Baptisme*, 1. *Cor.* 10. 2. By the *Dukes and Princes of Edom* (mentioned in this Song) are prefigured those powers and friends of the kingdome of *Darkenesse*, which are, or shall be, molested at the newes of our *Regeneration*: And therefore, this Hymne may properly be vsed after the *Administration of Baptisme*.

SONG. I.



Now shall the praises of the LORD be sung: For, hee a most renowned Triumph

wonne: Both Horse and Man into the Sea hee flung; And them together there hath ouerthrowne.



The LORD is Hee, whose strength doth make mee strong; And hee is my Saluation and my Song.



My GOD, for whom I will a House prepare; My Fathers GOD, whose praise I will declare.

Well knowes the LORD to war what doth pertaine;  
The LORD-Almightie is his glorious Name:  
He Pharaohs Charrets, and his armed Traine,  
Amaid the Sea o'rewhelming, ouercame:

Those of his Armie that were most renown'd,  
Hee hath together in the Red-sea drown'd:  
The Deepes, a couering ouer them were throwne,  
And, to the bottom sunke they, like a stone.

LORD, by thy powre thy Right hand famous growes:  
Thy Right-hand, LORD, thy Foe destroyed hath:  
Thy Glory thy Opposers ouerthrowes:  
And, stubble-like, consumes them in thy wrath.

A blast but from thy nostrils forth did goe,  
And vp together did the waters flow:  
Yea, rowled vp on heaps: the liquid Flood  
Amid the Sea, as if congealed, stood.

I will pursue them (their Pursuer cri'd)  
I will o'retake them, and the spoile enioy:  
My lust vpon them shall be satisf'd:  
With Sword vnsheath'd my hand shall them destroy.

Then from thy breath a gale of winde was sent,  
The billowes of the Sea quite o're them went:  
And they, the mightie waters sunke into,  
Eu'n as a weightie peece of Lead will doe.

LORD, who like thee among the GODS is there:  
In holinesse so glorious who may bee:  
Whose praises so exceeding dreadfull are:  
In doing wonders who, can equall thee:

Thy glorious Right-hand thou on high didst reare,  
And in the earth they quickly swallow'd were:  
But thou, in mercie, on-ward hast conuay'd  
Thy People, whose redemption thou hast paid.

Them, by thy strength, thou hast bin pleas'd to beare  
Vnto a holy Dwelling place of thine:  
The Nations at report thereof shall feare:  
And grieue shall they that dwell in Palestine,  
On Edoms Princes shall amazement fall:  
The mightie men of Moab tremble shall:  
And, such as in the land of Canaan dwell,  
Shall pine away, of this when they heare tell.

They shall bee ceazed with a horrid feare:  
Stone-quiet thy Right hand shall make them be,  
Till passed ouer, LORD, thy People are,  
(Till those passe ouer, that were bought by thee.)  
For, thou shalt make them to thy Hill repaire,  
And plant them there (oh Lord) where thou art heire;  
Eu'n there, where thou thy Dwelling hast prepar'd:  
That Holy place, which thine owne hands haue rear'd.

The LORD shall euer, and for euer raigne:  
(His Soueraignty shall neuer haue an end)  
For, when as Pharaoh did into the Maine  
Vvith Charrets, and with horsemen downe descend,  
The Lord did backe againe the Sea recall,  
And with those waters ouerwhelm'd them all:  
But, through the verie inmost of the same,  
The Seed of Israel safe and drie-shod came.

### The second Song of Moses. Deut. 32.

This Song was giuen by God himselfe, to be taught the Iewes; that it might remaine as a witness against them, when they should forget his benefitt. For, it appeares, the Diuine wisdom knew, that when the Law would be lost and forgotten, a Song might be remembred to posteritie. In this Hymne (Heauen and Earth being called to witnesse) the Prophet makes first a narration of the Iewes perverseness; and then delivereth prophetically three principall things, wherein diuers other particulars are considerable. The first is a Prediction of the Iewes Idolatry, with the punishment of it. The second is their hatred to Christ, with their Abiection. And the last is of the calling of the Gentiles. We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods Iustice and Mercy: And (seeing we are all apt enough to become as forgetfull of our Redeemers fauour, as they) we should by the repetition hereof, seeke so to stirre up our considerations, that (as S. Paul counselleth) we might the better meditate the goodnesse and severitie of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apostle admonisheth, ROM. 11. 21.

### SONG. II

Sing this as the first Song.

TO what I speake an eare yee Heavens lend,  
And heare thou earth what words I vtter will.

Like drops of Raine, my Speeches shall descend,  
And as the Dew, my Doctrine shall distill:

Like



Like to the smaller Raine on tender flowers,  
And as vpon the grasse the greater showers:  
For, I the *L O R D S* great name will publish now;  
That so our *G O D* may praised bee of you.

Hee is that *Rocke*, whose workes perfection are:  
For, all his waies with iudgment guided bee:  
A *G O D* of truth, from all wrong-doing cleare:  
A truly iust, and righteous-one is he;  
Though they themselues desil'd vnlike his Sonnes,  
And are a crooked race of froward-ones.  
Oh mad and foolish Nation! VVhy dost thou  
Thy selfe vnto the *Lord* so thanklesse show?

Thy *Father* and *Redeemer* is not hee?  
Hath hee not made, and now confirm'd thee fast?  
Oh! call to minde the daies that older bee,  
And weigh the yeares of many ages past.  
For, if thou aske thy *Father*, hee will tell,  
Thy *Elders* also, can inform thee well,  
How he (*the high'st*) did *Adams* sonnes diuide,  
And shares for every Family provide.

And how the *Nations* Bounds hee did prepare,  
In number with the Sonnes of *Isaiah*.  
For, in his *People* had the *L O R D* his share,  
And *Jacob* for his part allotted fell:  
VVhom finding in a place posselt of none,  
(A Desert vast, vntilled and vnknowne)  
Hee taught them there, hee led them tarre and nigh,  
And kept them as the Apple of his eye.

Eu'n as an *Eagle*, to prouoke her young,  
About her nest doth houer here and there,  
Spread forth her wings to traine her birds along,  
And sometime on her backe her younglings beare:  
Right so, the *Lord* conducted them alone,  
VVhen for his aid, *Strange* god with him was none.  
Them on the High-lands of the earth hee set,  
VVhere they the plenty of the field might eate.

For them hee made the *Rocke* with Honey flow:  
Hee drained oyle from stones, and them did feed  
VVith Milke of Sheep, with Butter of the Cow,  
VVith Goats, fat Lambs, and Rams, of *Bashan* breed:  
The finest of the wheat hee made their food,  
And of the Grape they drunke the purest blood.  
But, herewithall vnthankfull *Isaiah*  
So fat became, hee kicked with his heel.

Growne fat, and with their grossenesse couer'd o're,  
Their *God*, their Maker, they did soone forsake:  
Their *Rocke* of health regarded was no more;  
But with strange Gods, him iealous they did make.  
To moue his wrath, they hatefull things deuiz'd:  
To *Diuels*, in his stead, they sacrific'd;  
To *Gods* vnknowne, that new inuented were,  
And such, as their Fore-fathers did not feare.

They minded not the *Rocke*, who them begat,  
But quite forgot the *God*, that form'd them hath:  
VVhich when the *L O R D* perceiu'd, it made him hate  
His Sonnes and Daughters, mouing him to wrath.  
To marke their end, said he, Ile hide my face:  
For, they are faithlesse Sonnes, of froward race:  
My wrath, with what is not a *God*, they moue,  
And my displeasure with their follies prouoe.

And I, by those that are no *People*, yet,  
Their wrathfull iealousie will moue for this.

And by a foolish *Nation* make them fret.  
For, in my wrath a fire inflamed is,  
And downe to Hell the earth consume it shall;  
Eu'n to the Mountaines bottoms, fruit, and all.  
In heaps vpon them mischiefs will I throwe:  
And shoote mine Arrowes till I haue no moe.

VVith hunger parched, and consum'd with heat,  
I will enforce them to a bitter end:  
The teeth of beasts vpon them will I set;  
And will the poyf'ous dust-fed Serpent send.  
The Sword without, and Feare within, shall slave  
Maids, youngmen, babes, and him whose haire is gray:  
Yea, I had vow'd to spread them here and there,  
Men might forget that such a *People* were.

But this the *Foe* compel'd mee to delay:  
Lest that their aduersaries (prouder growne)  
Should (when they heard it) thus presume to say:  
This, not the *L O R D*, but our high hand hath done.  
For, in this *People* no discretion is,  
Nor can their dulnesse reach to iudge of this.  
Oh had thy wisdom, this to comprehend:  
That so they might bethinke them of their end.

How should one make a thousand runne away,  
Or two men put ten thousand to the foyle:  
Except their *Rocke* had sold them for a pray,  
And that the *L O R D* had clos'd them vp the while?  
For, though our *Foes* themselues the Iudges were,  
Their *God* they cannot with our *G O D* compare.  
But, they haue Vines like those that *Sodom* yeelds,  
And such as are within *Gomorrab* fields.

They beare the Grapes of gall vpon their Vine;  
Extreamely bitter are their clusters all;  
Yea, made of *Dragons* venom is their wine,  
And of the cruell *Aspes* infectious gall.  
And can this (euer) bee forget of mee?  
Or not bee sealed, where my treasures bee?  
Sure, mine is vengeance, and I will repay:  
Their feet shall slide at their appointed day.

Their time of ruine nere at hand is come:  
Those things that shall befall them hast will make.  
For, then the *L O R D* shall giue his *People* doome,  
And on his *Servants*, kinde compassion take,  
VVhen he perceiues their strength bereft and gone,  
And that in prison they are left alone;  
VVhere are their *Gods* become? hee then shall say:  
Their *Rocke*, on whom affiance they did lay?

VVho ate the fattest of their Sacrifice?  
VVho of their Drinke-oblations dranke the wine?  
Let those vnto their succour now arise,  
And vnder their protection them enshrine.  
Behold, consider now, that I am Hee,  
And that there is no other *G O D* with mee:  
I kill, and make aliuie: I wound, I cure,  
And there is none can from my hand assure.

For, vp to heau'n on high my hand I reare;  
And (as I liue for euer) this I say,  
VVhen I my shining sword to whet prepare,  
And shall my hand to acting vengeance lay,  
I will not cease till I my *Foes* requite,  
And am aueng'd on all, that beare me spight:  
But, in their blood, which I shall make to flow,  
VVill sleepe mine arrowes, till they drunken grow.

My sword shall eate the flesh and bloud of those,  
Who shall be either slaine or brought in thrall,  
When I begin this vengeance on my Foes.  
Sing therefore, with his People, Nations all.

For, he his *servants* bloud with bloud will pay,  
And due auengement on his Foes will lay :  
But to his *Land* compassion he will show,  
And on his *People* mercy shall bestow.

The Song of Deborah and Barak, Iudg. 5.

*This Hymne was composed to glorifie GOD for the great overthrow giuen to Sisera ; who coming armed with many hundred Chariots of iron against the poore oppressed Israelites, (when they had not a Sword or Speare among 40000. of them) was neuertheless miraculously discomfited ; to shew the vnbeseeking people, that the LORD only is the God of Battels, and that he is both able, and doth often deliuer his Church, without the ordinary means. By the repetition hereof, we praise God, in commemorating one of the great Deliverances heretofore vouchsafed to his Church : And in these times of feare and wauering, we may also by this memorable example of Gods providence, strengthen our faith, which is many times weakened by the outward power, prosperity, or vaine boastings of the Churches aduersaries ; Who shall (doubtlesse) be at last shamefully ruined (according to the Prophetical Imprecation concluding this Song) notwithstanding their many likelihoods of preuailing ; Yea, then, perhaps, shall that destruction come on them, to Gods greater Glory, when our estate seemes to be most desperate.*

SONG. III.

Ing praises *Is'el* to the LORD, that thee auenged so ; When to the fight with free accord the people  
forth did goe. You Kings giue eare ; you Princes heare, while to the LORD I raise My voyce aloud,  
and sing to GOD, (the LORD of *Is'el*) praise.

When thou departedst, LORD, from *Seir*;  
When thou lefist *Edom* field,  
Earth shooke, the heauens dropped there,  
The Cloudes did water yeeld.  
LORD, at thy sight  
A trembling fricht  
Vpon the Mountaines fell :  
Eu'n at thy looke,  
Mount *Sinai* shooke,  
LORD God of *Is'el*.

Not long agoe, in *Shamgar's* dayes,  
Old *Anath's* valiant Sonne ;  
And late, in *Is'el's* time, the wayes  
Frequented were of none :  
The passengers  
Were wanderers,  
In crooked pathes vknowne ;  
And none durst dwell,  
Through *Is'el*,  
But in a walled Towne.

Vatill I *Deborah* arose,  
(Who rose a Mother there)  
In *Is'el*, when new GODS they chose,  
That fild their gates with warre.

And they had there  
Nor shield nor Speare  
In their possession, then ;  
To arme (for fight)  
One *Is'rahite*  
Mong forty thousand men.

To those that *Is'el's* Captaines are,  
My heart doth much encline ;  
To those, I meane, that willing were :  
O LORD the praise be thine.  
Sing ye for this,  
Whose vse it is  
To ride on Asses gray ;  
All ye, that yet  
In *Middin* sit,  
Or trauell by the way.

The place where they their water drew,  
From Archers now is cleare :  
The LORDS vprightness they shall shew,  
And his iust dealing there.  
The *Hamlets* all,  
Through *Is'el* shall  
His righteousness record ;  
And downe vnto



The Gates shall goe  
The people of the LORD.

<sup>7</sup>  
Arise oh *Deborah*, arise;  
Rise, rise, and sing a Song;  
*Abinoam's* sonne, oh *Barak* rise;  
Thy Captives lead along.  
Their *Princes* all,  
By him made thrall

To the Survivor bee:  
To triumph on  
The *Mightie-ones*,  
The LORD vouchsafed mee.

<sup>8</sup>  
A roote from out of *Ephraim*,  
Gainst *Amaleck* arose:  
And (of the people) next to him,  
The *Beniamins* were those.  
From *Machir* (where  
Good Leaders are)  
Came well experienc't men:  
And they came downe  
From *Zabulon*,  
That handle well the Pen.

<sup>9</sup>  
Along with *Deborah* did goe  
The Lords of *Issachar*;  
With *Issachar*, eu'n *Barak* too,  
Was one among them there:  
Hee forth was sent,  
And marching went  
On foot the Lower-way:  
For *Ruben* (where  
Diuisions were)

Right thoughtfull hearts had they.  
<sup>10</sup>  
The bleating of the flockes to heare,  
Oh wherefore didst thou stay?  
For *Ruben* (where diuisions were)  
Right thought-full hearts had they.  
But, why did they,  
Of *Gilead* stay  
On *Jordan's* other side?  
And wherefore than  
Didst thou, oh *Dan*,  
Within thy Tents abide?

<sup>11</sup>  
Among his harbours lurking by  
The Sea-side *Ashtor* lay;  
But *Zabulon*, and *Nephthali*  
Kept not themselves away:  
They people are,  
Who fearlesse dare  
Their liues to death expose;  
And did not yeelede  
The hilly-field,  
Though *Kings* did them oppose.

<sup>12</sup>  
With them the *Cananitish* Kings  
At *Tanac's* fought that day,  
Close by *Megiddo's* water-springs;  
Yet bore no Prize away:  
For, lo, the *Starres*  
Fought in their spheares;  
Gainst *Sisera* fought they,  
And some (by force)  
The water-courſe  
Of *Kishon*, swept away.

<sup>13</sup>  
Eu'n *Kishon* Riuer, which was long

A famous Torrent knowne;  
Oh thou my soule! oh thou, the *strong*,  
Hast brauely troden downe:  
Their *Horse* (whose pace  
So lofty was)  
Their hooves with prancing wound;  
Those of the *Strong*,  
That kickt and flung,  
And fiercely beat the ground.

<sup>14</sup>  
A heauy curse on *Meroz* lay;  
Curst bee her dwellers all:  
The *Angell* of the LORD doth say  
That Citie curse you shall.  
And therefore this  
Accursing is;  
They came not to the fight,  
To helpe the LORD,  
(To helpe the LORD)  
Against the *Men of might*.

<sup>15</sup>  
But blest bee *Iael*, *Heber's* Spouse  
The *Kenite*; blest be shee,  
More then all women are, of those  
That vsd in Tents to bee:  
To him did shee  
Giue milke, when hee  
Did water onely with;  
And butter set  
For him to eate,  
Vpon a Lordly dish.

<sup>16</sup>  
She in her Left hand tooke a Nail,  
And rais'd vp in the Right  
A workemans Hammer, where-withall  
She *Sisera* did smite:  
His head shee rooke,  
When shee had strooke  
His pierced Temples through:  
Hee fell withall,  
And in the fall,  
Hee at her feet did bow.

<sup>17</sup>  
Hee at her feet did bow his head;  
Fell downe, and life forsooke:  
Meane-while his longing *Mother* did,  
From out her window looke,  
Thus, crying at  
The Lattice grate,  
Why staies his Chariot so  
From hastning home?  
Oh! wherefore come  
His Chariot wheelles so slow?

<sup>18</sup>  
As thus she spake, her *Ladies-wife*  
To her an answer gaue;  
Yea, to her selfe, herselfe replies,  
Sure, *speed* (saith she) they haue;  
And all this while,  
They part the spoyle;  
A *Damsell* one, or twaie,  
Each homeward beares,  
And *Sisera* shares  
A partie colour'd pray.

<sup>19</sup>  
Of Needle-worke, both sides of is  
In diuers colours are;  
And such it is, as doth besit  
the *Spoyle's* necke to weare.

So LORD, still so,  
Thy foes o're-throw :  
But, who in thee delight,

Oh ! let them be  
Sun-like, when hee  
Ascendeth in his might.

The Song of Hannah. 1. Sam. 2. 1.

**H**annah, the Wife of Elkanah, being barren (and therefore opprayded and vexed by Peninnah, her Husband's other Wife) prayed vnto the Lord for a Sonne : And hauing obtained him, glorified God in this Song, for deliuering her from the contempt of her Aduersarie. By Hannah (which signifieth Grace or Gracious) was the Church of Christ represented; And by Peninnah (signifying despised or forsaken) was figured the Iewish Synagogue. This Song, therefore is to be understood as a Mysticall Prophecie of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled vpon the Birth of Iesus Christ, our true Samuel : as whose Conception the blessed Virgin Mary, in her Magnificat, acknowledged the verifing of many particulars fore-told in this Song; even almost in the same words. In memoriall therefore of those Mysteries we ought to sing this Hymne : To comfort vs also against the pride and arrogancie of those, who, by reason of their Multitudes, shall scorne and upbraid the true Church, as Mother onely of a few poore and obscure Children. And we may vs it likewise to praise God for that fruitfulness which he hath giuen our Holy-Mother, who hath lately had many Children aduanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Propheticall Song.

SONG. IIII.

**N**ow in the LORD my heart doth pleasure take : My horne is in the LORD aduanced high ;

And to my foes an answer I will make ; Because in his Salvation ioy'd am I : Like him there is

not any holy-One ; And other LORD beside him there is none :

<sup>2</sup>  
Nor like our GOD, another God is there :  
So proudly vaunt not then as heretofore ;  
But, let your tongues from henceforth now forbear  
All vaine-presuming words, for euermore. (knowes,  
For why ? the LORD is GOD, who all things  
And doth each purpose to his end dispose.

<sup>3</sup>  
Now broken is their Bow, that once were stout ;  
And girt with vigor, they that stumbled are ;  
The Full, themselves for Bread haue hired out ;  
Which now they neede not doe, that hungry were.  
The barren VVombe doth seuen Children owne ;  
And shee, that once had many, weake is growne.

<sup>4</sup>  
The LORD doth slay, and he reuiues the slaine ;  
Hee to the Graue doth bring, and backe he beares :  
The LORD makes poore, and rich he makes againe :

Hee throweth downe, and vp, on high, he reares :  
Hee from the dust, and from the dunghill, brings  
The Begger, and the poore to sit with Kings.

<sup>5</sup>  
Hee reares them, to inherite Glories Throne :  
For why ? the LORD 'S the Earth's vpholdersare ;  
The World hath hee erected thereupon ;  
Hee to the footing of his Saints ha'h care ;  
But, dumbe in darkenesse, Sinners shall remaine ;  
For in their strength, shall men be strong in vaine.

<sup>6</sup>  
The LORD will to destruction bring them all ;  
(Eu'n eu'ry one) that shall with him contend :  
From out of heav'n hee thunder on them shall,  
And iudge the World, vnto the farthest end.  
With strength & power, his King hee will supply ;  
And raise the Horne of his Anointed, high.

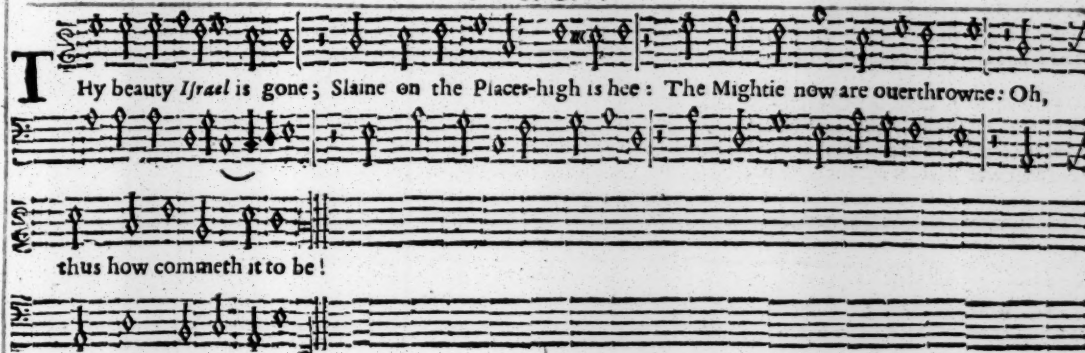
The Lamentation of Dauid ouer Saul, and Jonathan his sonne. 2. Sam. 1. 17.

**I**n this Funerall Elegie Dauid bewaileth the death of Saul and Jonathan: From whence these obseruations may be collected. First, that the slaughter of a valiant Prince is an outward blemish, and iust cause of sorrow in the State. Secondly, that the insulting of an Adversary is not the least affliction. Thirdly, that the Mountaines of Gilboa are accus'd to this day. For, by Gilboa (which is interpreted slipperie or inconstant) is mystically understood that Irresolution or Despaire, by which men fall



fall into the powre of their spirituall Adversary. Fourthly, we hence may learne to commemorate those things which are praise worthy, even in our Enemy. Lastly, it sheweth us, that wise and good men may tender one Friend more affectionately then another; and that it misbecomes them not to bewaile their death. This is to be sung historically, for our instruction in the particulars afore mentioned: And may be observed as a Pattern for our Funerall Poemes.

## SONG. V.



**T**hy beauty *Israel* is gone; Slaine on the Places-high is hee: The Mightie now are ouerthrowne: Oh,  
thus how cometh it to be!

Let not this newes their streets throughout,  
In *Gath*, or *Askelon*, be told,  
For feare *Philistia's* daughters flout:  
Left vaunt th'uncircumciz'd should.

On you hereafter, let no dewe,  
You Mountaines of *Gilboa* tall:  
Let there be neither showers on you,  
Nor Fields, that breede an Offring shall:  
For there, with shame, away was throwne  
The Target of the Strong (alas)  
The Shield of *Saul*; eu'n as of One,  
That ne're with Oyle annointed was.

From their blood that slaughter'd lay,  
From the fat of strong-men slaine,  
Came *Jonathan* his Bow away,  
For drew forth *Saul* his Sword in vaine:  
In life-time, they were louely faire;  
In death they vndiuided are;

More swift then Eagles of the ayre;  
And stronger they, then Lyons were.

Weepe *Israels* Daughters, weepe for *Saul*,  
Who you with Skarlet hath arai'd;  
VWho cloathed you with Pleasures all,  
And on your Garments, Gold hath laid.  
How comes it, hee that mightie was,  
The foyle in battaile doth sustaine!  
Thou *Jonathan*, oh thou (alas)  
Vpon thy Places-high, wert slaine.

And much distressed is my heart,  
My Brother *Jonathan*, for thee:  
My verie Deare-delight thou wert,  
And wondrous was thy loue to mee.  
So wondrous, it surpassed farre  
The loue of Women (eu'ry way)  
Oh, how the Mighty fallen are!  
How warlike Instruments decay!

## Dauids Thankgiuing. 1. Cor. 29. 10.

**K**ing *David*, having by perswasions, and his owne liberall example, stirred up the People to a bountifull Beneuolence toward the building of Gods House; prayd him for that willing and cheerefull free Offering: And in his Thanksgiuing we obserue this methode. First, he acknowledgeth Gods Blessednesse, Greatnesse, Power, Glory, Victorie, Maiekie, Bountie, with the like; and confesseth in generall, that Honor, Riches, Strength, with all other good things, are as the Almightyes disposing. Secondly, he therefore prayseth the Lord; and acknowledgeth also, that his, and the Peoples willingness to giue, came not of themselves, but was Gods owne proper Gift (as well as that which they had giuen.) Lastly, he prayeth for the continuance of Gods Blessings, both upon their purposes and endeours; and, that their Beneuolence may be disposed to that end, for which it was giuen. This Song may be very properly used, whensoever among vs there hath bene any free and liberall Contributions to good and pious Ends: And to fit the same the better to such purposes, the Persons, and some few Circumstances, are a little changed in this Translation.

## SONG. VI.

Sing this as the 5. Song.

**O**H LORD, our euerlasting GOD,  
Blisse, Greatnesse, Power and Praise is thine;  
With thee haue Conquests their abode,  
And glorious Maiekie Diuine:  
All things that Earth and Hea'n afford,  
Thou at thine owne disposing hast:  
To thee belongs the Kingdome, LORD,  
And thou, for Head, o're all art plac't.

Thou wealth and honour do'st command:  
To thee made subiect all things bee:  
Both Strength & Pow're are in thine hand,  
To bee dispos'd as pleaseth thee.  
And now, to thee our GOD therefore,  
A Song of Thankesfulnesse wee frame;  
(That what wee owe, wee may restore)  
And glorifie thy glorious Name.

But what, or who are wee (alas)  
That wee in giuing are so free!  
Thine owne before, our *Offring* was,  
And all wee haue, wee haue from thee.  
For, wee are Guests and Strangers here,  
As were our *Fathers* in thy sight:  
Our daies but shadow-like appeare,  
And suddenly they take their flight.

This *Offring*, LORD our GOD, which thus  
Wee for thy Names sake, haue bestowne,  
Deriued was from thee, to vs;  
And that wee giue, is all thine owne.

O GOD, thou prou'st the heart, wee knowe,  
And do'st affect vprightnesse there:  
With gladnesse, therefore, wee bestow  
What wee haue freely offer'd here.

Still thus (Oh LORD our GOD) encline  
Their meanings, who thy People bee.  
And euer let the hearts of thine  
Be thus prepared vnto thee.  
Yea, giue vs perfect hearts, wee pray,  
That wee thy Precepts erre not from:  
And graunt, our *Contribution* may  
An honour to thy Name become.

### The Prayer of Nehemiah. Nehem. I. 5.

**N**ehemiah, determining (as the storie sheweth) to moue Artaxerxes for the repairs of the Citie and House of the Lord, first made this Prayer: Wherein hauing acknowledged the Maiestie, Iustice, and Mercie of God, he confesseth the iniquities of his and his Peoples sinnes; desireth forgiveness; entreateth for the Peoples deliverance from captiuitie; and requesteth, that he may find fauour in the sight of the King his Master. Now, we who by regeneration are the seed of Israel (and such, as in a spirituall sense may be said also to be dispersed among the Heathen, as often as we are carried captiue by the Heathenish concupiscences, and vanities of the World) euen we may in a literall sense make use of this excellent forme of Confession, before our seuerall Petitions. And doubtlesse, a faithfull vsing of these the Holy Ghosts owne words (with a remembrance of the happy success they heretofore had) will much strengthen and increase the hope, confidence, and comfort of him that prayeth: Who changing the two last Lines onely, may appropriate it to any necessitie. For example: If it be to be sung before Labour, conclude it thus; And be thou pleas'd, Oh Lord, to blesse, Our Labours with a good successe. If before a Journey, thus; And, Lord, all dangers keepe vs from, Both going forth, and comming home. If before a Battaille, thus; And be thou pleas'd, in the Fight, To make vs Victors by thy might. If in the time of Famine, thus; And Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, &c. thus; And grant, that we, Lord, in thy feare, May to our profit speake and heare. And the like, as occasion requireth.

### S O N G. VII.

*Sing this as the 9. Song.*

LORD GOD of Hea'n, who onely art  
The mightie GOD, and full of feare;  
Who neuer Promise-breaker wert,  
But euer shewing mercie there,  
Where men affection beare to thee,  
And of thy *Laws* obseruers bee.

Giue eare, and ope thine eies, I pray,  
That heard thy Seruants suite may bee,  
Made in thy presence, night and day,  
For *Israels* Seed, that serueth thee:  
For *Israels* Seed, who (I confesse)  
Against thee grievously transgresse.

I, and my Fathers House did sinne,  
Corrupted all our Actions bee:  
And dis-respectiue wee haue bin  
Of Statutes, Iudgments, and Decree,  
Of those, which to retaine so fast,  
Thy Seruant *Moses* charg'd thou hast.

Oh yet, remember thou, I pray,  
These words, which thou didst heretofore  
Vnto thy Seruant *Moses* say:

If ere (saidst thou) they vex mee more,  
I will disperse them eu'ry where,  
Among the Nations here and there.

But, if to mee they shall conuert,  
To doe those things my *Laws* containe;  
Though spread to heau'n's extreamest part,  
I would collect them thence againe,  
And bring them there to make repose,  
Where I to place my Name haue chose.

Now, these thy People are (of right)  
Thy Seruants, who to thee belong;  
Whom thou hast purchas'd by thy Might,  
And by thine Arme, exceeding strong:  
Oh let thine eare, Lord, I thee pray,  
Attentive bee to what I say.

The prayer of thy Seruant heare;  
Oh, heare thy Seruants, when they pray,  
(who willing are thy Name to feare)  
Thy Seruants prosper thou to day:  
And bee thou pleas'd to grant, that hee  
May fauour'd in thy presence bee.

### The Song of King Lemuel. Prou. 31. 10.

**T**his Song is Alphabetically in the originall. It containeth an admirable description of a good Wife: And these three things are here principally considerab: The advantage her husband receiveth by her; The commendable vertues she hath in her selfe; And the reward that follows her. Her husbands advantages are these; A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Common-wealth. Her vertues are Industry, Prouidence, Chearfulness, Courage, and Vnweariednesse in providing for, and disposing of her temporall affaires.



## Song. VIII.

9

*affaires. Moreover, continuall love to her husband, liberalitie to the poore, government of her tongue, and heedfulnesse to those courses her household takes. Her reward is this: Her husband is confident in her; shee shall have comfort of her labours; her posteritie shall blesse her; her husband shall praise her above other women: shee shall be honoured in life, and have joy at her death. It is, indeed, an excellent Mariage-Song, fit to be vsed at the solemnizing of these Rites: For it ministereth instruction becoming that occasion; Yea, perhaps the Musicks of it would stirre up good affections also (where displeasing discords are now heard) if it were often sung in private Families.*

## SONG. VIII.

Sing this as the 6. Song.

**W**HO finds a Woman good and wife,  
A Gemme more worth then Pearles hath got;  
Her Husbonds heart on her relies;  
To live by spoyle he needeth not:  
His comfort all his life is shee:  
No wrong shee willingly will doe:  
In Woolle and Flax her labours bee;  
And cheerefull hands she puts thereto.

The Merchant-ship resembling right,  
Her food shee from a far doth fet:  
E're day shee wakes, that giue shee might  
Her maids their taske, her household meat:  
A Field shee viewes, and that shee buies;  
Her hand doth plant a Vineyard there;  
Her loynes with courage Vp shee ties;  
Her Armes with vigor strengthened are.

If in her worke shee profit feele,  
By night her Candle goes not out:  
Shee puts her fingers to the Wheele;  
Her hand the Spindle twirles about:  
To such as poore and needy are,  
Her hand (yea, both hands) reacheth shee:  
The Winter, none of hers doth feare;  
For double cloath'd her household bee.

She Mantles maketh, wrought by hand,  
And silke and purple clothing gets:  
Among the Rulers of the Land,  
(Knowne in the Gate) her Husband sits.  
For sale, fine Linnen weaueth shee,  
And Girdles to the Merchant sends,  
Renowne and strength her clothings be,  
And Ioy her latter time attends.

Shee speakes discretely when shee talkes;  
The law of grace her tongue hath learnd:  
Shee heeds the way her Houshold walkes,  
And feedeth not on bread vn-earn'd:  
Her Children rise, and blest her call;  
Her Husband thus applaudeth her:  
Oh! thou hast far surpasst them all,  
Though many Daughters thriving are.

Deceitfull Favour quickly weares,  
And Beauty suddenly decays:  
But, if the LORD shee truly feares,  
That Woman well deserueth praise:  
The fruit her handie-worke obtaines,  
Without repining grant her that;  
And yeeld her what her labour gaires,  
To doe her honour in the Gate.

## THE SONG OF SONGS.

## THE PREFACE.

**S**uch is the mercy of God, that he taketh advantage, euen of our naturall affections, to beget in our soules an apprehension of his loue, and of the mysteries, which tend to our true happinesse; so fitting his diuine expressions to the seuerall inclinations of men, that meanes might be provided to winne some of all. For, other-while he doth it by comparing the same to the glories of a temporall Kingdome, to winne such as are most desirous of honours. Sometime he illustrates it by Treasures, Gold, and pretious Stones, &c. the better to allure such as are tempted with thing; of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this Song of Salomon (wherein is mystically expressed the mutuall affection betwixt Christ and his Church, with the chiefe passages thereof throughout all Ages, from Abel to the last iudgement; at which time their blessed marriage shall be fully consummated) he doth most mouingly impart vnto vs the ravishing contentments of the diuine Loue, by comparing it to that delight which is conceived in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our Affections: And, doubtlesse, it powerfully preuaileth to the enflaming of their spirituall Loue, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat in a carnall sense, what is here spiritually intended, vpon paine of Gods heauie indignation: Nor let the wisdom of flesh and blood vainely neglect Gods fauour, in offering this for the comfort of such as will rightly apply the same; because some Atheists and sensuall men, shall perhaps turne this grace of God into wantonnesse, to their owne condemnation.

## The first Canticle.

**I**N this Canticle is first expressed that longing, which the whole Catholike Church had for the embraces of her Redeemer, (from the time of Abel, till his first coming) with her acknowledgements of his ravishing Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauour. Secondly, the particular Church of the Gentiles is brought in, entreating an vnderstanded union with the Synagogue of the Iewes, both confessing and excusing her blemishes. Thirdly, the whole Catholike Church is againe introduced, as desiring to be fed and guided by her beloued Sheapheard. Fourthly, her petition is most graciously answered, and shee directed to follow the steps of the holy Patriarkes

Patriarkes and Prophets. Finally, Christ setteth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring up of our spirituall Loue; having first seriously meditated these things: to wit; That desire we ought to have in our soules to be ioyned to Christ; the excellencie of his perfections; the backwardness of our humane Nature to entertaine his loue; the deformitie and dammage we sustaine till we be received into the communion of Saints; the readinesse of Christ to receive and direct us; the pleasure he will take in our loue; and the promise he will make for the further beautifying of our soules.

## SONG. IX.

**C**ome kisse mee with those lips of thine; For better are thy *Loues* then wine: And as the powred  
Oynments bee; Such is the saueur of thy Name: And for the sweetnesse of the same, The *Virgins*  
are in loue with thee.

2  
Begin but Thou to draw me on,  
And then wee after Thee will runne:  
Oh, *King*, thy Chambers bring me to;  
So, wee in thee delight shall finde,  
And more then wine thy loue will minde;  
And loue thee, as the Righteous doe.

3  
And Daughters of *Ierusalem*,  
I pray you, doe not mee contemne,  
Because that blacke I now appeare:  
For, I as louely am (I know)  
As *Kedar* Tents (appeare in shewe)  
Or *Salomon* his Curtaines are.

4  
Though blacke I am, regard it not:  
It is but *Sun* burne I haue got:  
Whereof my *Mothers* Suns were cause:  
Their Vineyard-keeper me they made,  
Through enuy which to me they had)  
So, mine owne Vine, neglected was.

5  
Thou, whom my soule doth best affect,  
Vnto thy pastures me direct,  
Where thou at Noone, art stretcht along:  
For, why should I be stragling spide,  
Like her that loues to turne aside,  
Thy fellow-shepherds flocks among?

6  
Oh, fairest of all *Womankind*!  
(If him thou know not where to finde)  
Goe, where the paths of *Cattell* are:  
Their Tract of foot-steps stray not from,  
Till to the *Shepherds* Tents thou come;  
And feede thy tender *Kidlings* there.

7  
My *Loue*, thou art of greater force,  
Then *Pharaoh's* troups of Charret-horse.  
Thy cheekes, and necke made louely bee  
With rowes of stone, and many a chaine;  
And, wee gold borders will obtaine,  
Beset with siluer studs, for thee.

## The second Canticle.

This Song serueth to set forth the mystrie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished: And herein these Particulars appeare to be mystically expressed. His Birth and repose betweene the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redeemers beaurie, innocency, and delightfulness, with how pleasant and incorruptible an habitation is prepared for those Louers, and what excellent priuiledges shee hath by his fauour. Thirdly, Christ and his Church doe (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spouses spirituall loue-sicke passions are expressed. And lastly (shee hauing declared how she is enclosed in his embraces) there is warning giuen that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christs Natiuitie, or at any other time, we hauing first prepared our selues by a fruitfull meditating the particular mysteries of the Song.

## SONG. X.

Sing this as the ninth Song.

W Hile that the *King* was at repast,  
My *Spickard* his perfumings cast;

And twice my breasts repos'd my *Deere*,  
My *Loue*, who is as sweet to mee,

As



As Myrrh, or Camphire bundles bee,  
Which at Engaddi Vineyards are.

2  
Loe, thou art faire; loe, thou my Love,  
Art faire, and eyed like the Dove:  
Thou faire, and pleasant art my Deare:  
And loe, our bed with flowers is strow'd:  
Our House is beam'd with Cedar wood;  
And of the Firre our Rafter are.

3  
I am the Rose that Sharon yeelds,  
The Rose and Lilly of the fields,  
And flower of all the Daies below.  
My Love among the Daughters shewes,  
As when a sweet and beauteous Rose  
Amid her bush of thornes doth grow.

4  
Among the Sonnes, such is my Deare,  
As doth an Apple-tree appeare,

Within a shrubbie Forrest plac'd:  
I sat mee downe beneath his shade,  
(Whereto a great desire I had)  
And sweet his fruit was to my tast.

5  
Me, to his Banquet-house he bare,  
Ere where his wine provisions are.  
And there, his Love my banner was;  
With Flaggons, mee from fainting stay;  
With Apples comfort mee, I pray;  
For, I am sicke of Love (alas)

6  
My head with his left-hand he staid:  
His right hand ouer mee he laid;  
And by the Harts and Roes (said He)  
You daughters of Ierusalem,  
Stirre not (for you I charge by them)  
Nor wake my Love, till pleas'd she bee.

## The third Canticle.

Br contemplating this Canticle, we may be mystically informed of Christs calling his Church in the Apostles, and of her estate in the beginning of Christianity, when he went from place to place (as a Hinde over the Mountaines) to further the worke of our Redemption; wooing his (Disciples and in them his Church) to follow him, by shewing his Diuinitie a little, and a little (as it were) through the Gate, and from behinde the Wall of his Humanity: Moreover, the spring-like season of the Gospel, after the cloudy and Winter-like time under the Law, is here set forth. And then the Church, hauing petitioned, that the Curtaines of the Ceremoniall Law might be so drawne away, as that she may both heare and see her Beloued in his vnuailed perfections; she requesteth also, that the sic enemies of his Vineyard may be destroyed. Shee reioy- ceth likewise in their mutuall loues; and prayeth him, that whilst the day of Grace lasteth, she may on all occasions enioy his speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how dili- gently (and through what afflictions) she searched after him; how at length shee found him; where also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reuerence, and consideration of the mysteries therein contained.

## SONG. XI.

Sing this as the fift Song.

1  
I Heare my Love, and him I see  
Come leaping by the Mountains there:  
Loe, o're the Hillocks trippeth Hee:  
And Roe, or Stag-like doth appeare.  
Loe, from behind the wall he pries:  
Now, at the window grate is hee:  
Now speakes my Deare, and saies, Arise,  
My Love, my Faire, and come with mee.

2  
Loe, Winters past, and comae the Spring,  
The Raine is gone, the Weather cleare,  
The Season was the Birds to sing,  
And on the Earth the flowers appeare:  
The Turtle croweth in our Field,  
Young Figs the Fig-tree down doth weigh,  
The blossom'd Vines a sauour yeeld;  
Rise Love, my Faire, and come away.

3  
My Dove, that art obscure, where  
The Rocks darke staires doe thee infold:  
Thy voyce, thy sweet voice let me hear,  
And Thee, (that louely sight) behold;  
Those Foxes-Cubs, the Vines that mar,  
Goe take vs whilst the Grapes be young:  
My Loues am I, and mine's my Deare,  
Who feeds the Lilly-flowers among.

4  
Whilst breake of Day, when shades depart,  
Returne my Well-beloued-One;  
Eu'n as a Roe, or lusty Hart,  
That doth on Bether Mountaines runne:  
For him, that to my soule is deare,  
Within my bed, by night I sought;  
I sought, but him I found not there:  
Thus therfore with my selfe I thought;

5  
I'll rise, and round the Citie wend,  
Through Lanes, and open waies I'll goe,  
That I my Soules delights may finde:  
So, there I sought, and mist him too.  
The Citie watch me lighted on;  
Then aske I for my soules delight;  
And somewhat past them being gone,  
My soules-beloued found I straight.

6  
Whom, there in my embrace I caught;  
And him forooke I not, till hee  
Into my Mothers house I brought;  
Her Chamber who conceiued mee.  
You Daughters of Ierusalem,  
Stirre not (by field-bred Harts and Roes)  
For you I doe adiuere by them)  
Nor wake my Love till shee dispose.

The

## The fourth Canticle.

**H**ere the royall Prophet, first singeth Christ his going forth to preach the Gospel, metaphorically expressing it (and as it were) by way of admiration, as the excellent manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humanity, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the Kingdome of darkness. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, as well in regard of the precious matter of each severall part, as in respect of the forme and beautie of the whole Fabricke. And lastly, he exhorteth all the faithfull (under the name of the Daughters of Sion) to contemplate seriously the excellent glory of Christ, when (by his incarnation) the Deity was espoused to the Humanity. In singing this we are to meditate, in what security, and glorious contentment we shall enjoy the embraces of our Redeemer, seeing his Bed and place for entertainement of the Daughters of Ierusalem (that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory implgeth.

## SONG. XII.

Sing this as the first Song.

**W**Hats hee, that from the Desert there  
Doth like those smoakie pillars come,  
Which from the Incense and the Mirrhe,  
And all the Merchant spices fume?

His Bed (which, loe, is Salomons)  
Threescore stout men about it stand:  
They are of Israel's valiant Ones;  
And all of them with Swords in hand.

All those are men expert in fight;  
And each one on his thigh doth weare  
A sword, that terrours of the night  
May bee forbid, from comming there.

King Salomon, a goodly place,

With trees of Libanon did reare:  
Each pillar of it Silver was;  
And gold the bases of them were.

With purple couer'd hee the same,  
And all the pavement (thoroughout)  
Oh Daughters of Ierusalem,  
For you, with charitie is wrought:  
Come Syon Daughters, come away,  
And crowned with his Diadem  
King Salomon behold yee may:  
That Crowne his Mother set on him,  
When he a married man was made,  
And at the heart contentment had.

## The fifth Canticle.

**T**hat lowlinesse which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all objects the most powerfull ever humane affections) The Holy Ghost in this Song of Songs, hath thereby mystically expressed the Churchs estate in her severall Ages; that so it might the better worke into our soules an apprehension, both of those excellent perfections Christ hath bestowed on his Church; and the better informe us also of that unspokeable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her severall members is here described, with her Lovers affection shewed towards her, about the time of the Gospels entrance; even when our blessed Saviour was abiding on the earth: But, the explanation of each severall Metaphor will be too large for this place; Nor will every capacity reach unto the particular application of them. It may suffice therefore if such doe (by an implicite Faith) sing these Mysteries, with a generall application of them to Christ and his Church; beleewing themselves members of that lovely Spouse; And that Iesus Christ is he, who in this Song professeth an intire affection, not onely to the whole Mysticall body of the faithfull, but even to every member of it in particular.

## SONG XIII.

**O** my Love, how comely now, and how beautifull art thou: Thou of Dove-like Eyes a paire, Shining

hast within thy haire; And thy Lockes like Kidlings bee, VVhich from Gilead hill wee see,

Like



<sup>2</sup>  
Like those Ewes thy Teeth doe show,  
Which in rows from washing goe;  
When among them there is none  
Twinlesse, nor a barren one.  
And thy Lips are of a red;  
Like the Rosie-colour'd thread.

<sup>3</sup>  
Speech becomming thee thou hast.  
Vnderneath thy Treses plac't  
Are thy Temples (matchlesse faire)  
Which (o'reshadow'd with thy haire)  
Like Pomegranats doe appeare,  
When they cut asunder are.

<sup>4</sup>  
To that Fort thy Neck's compar'd,  
Which with Bulwarkes David rear'd;  
Where a thousand shields are hung.  
All the Targets of the Strong.  
Breasts thou hast like twinned Roes,  
Feeding where the Lilly grows.

<sup>5</sup>  
While day-breake, and shades are gone,  
To the Mountains I will runne:  
To that hill whence Mirrhe doth come,  
And to that of Libanum.  
Thou my Love all beauteie art,  
Spotlesse-faire in eu'ry part.

<sup>6</sup>  
Come my Spouse from Libanum,  
Come with mee from Libanum.  
From Amara turne thy sight,  
Shenir's top, and Hermons height;  
From the dennes of Lyons fell,  
And the hills where Leopards dwell.

<sup>7</sup>  
Thou, my Sister, thou art free;  
Of my heart that robbeth mee;

Thou, my Spouse, oh thou art free,  
Of my heart that robbeth mee,  
With one of thine eyes aspect,  
And with one locke of thy necke.

<sup>8</sup>  
Sister, and espoused-Peere,  
Those thy Breasts how faire they are!  
Better be those Dugs of thine,  
Then the most delicious wine:  
And thine Oynments odours are,  
Sweeter then all Spices farre.

<sup>9</sup>  
Lose, thy Lips drop sweetnesse so,  
As the Combs of Hony doe.  
Thou hast vnderneath thy Tongue  
Hony mixt with Milke among.  
And thy Robes doe sent as well,  
As the Frankincense doth smell.

<sup>10</sup>  
Thou, my Sister, and espous'd,  
Art a Garden, fast inclos'd;  
Walled-Spring, a Fountaine seal'd;  
And the Plants thy Orchard yeld  
Are of the Pomegranate-tree,  
With those fruits that pleasant bee.

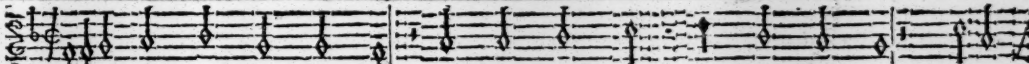
<sup>11</sup>  
Camphire there with Nard doth grow,  
Nard, commixt with Crocus too,  
Calamus, and Cinamom,  
With all trees of Libanum;  
Sweetest Aloes and Myrrhe,  
And all Spice that precious are.

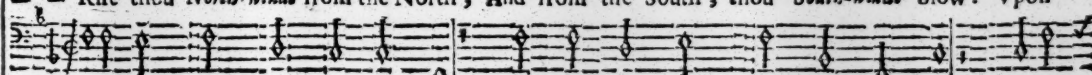
<sup>12</sup>  
All the Gardens eu'ry Where,  
Take their first beginning there.  
There the precious Fountaine lies,  
Whence all living waters rise:  
Euen all those Streames that come;  
Running downe from Libanum.


## The fixt Canticle.

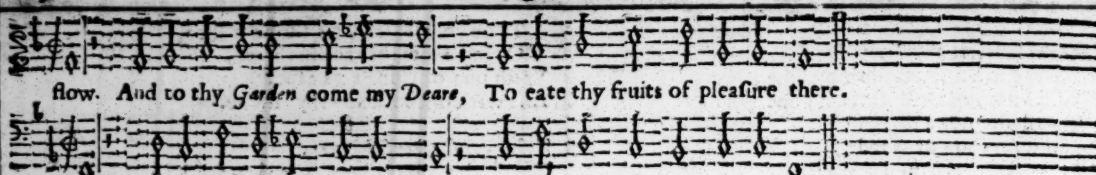
IN this Canticle is mystically set forth the Death and Passion of Iesus Christ; from whence all the Sacraments and Spirituall Graces, bestowed on the Church, tooke their beginning. First, Christ desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malicious Will of his Aduersaries, the worke of our Redemption might be wrought. To which purpose, the Church addeth also, her Request. Secondly, Christ sheweth, that he hath accomplished his owne, with the Churches desire therein: and (expressing the fulfilling of his Bitter-sweet-Passion) inuoketh all the Faithfull to come and take benefite thereof. Thirdly, here is wondrous movingly intimated, both our Redeemers watchfulnesse to secure vs (euen while his Body slept in the Graue) and those Loue passages of his, wherewith he came to wooe vs in his humane Nature (as it were a Louer knocking and calling at his Beloueds Window) in the darke Night of his Passion, and vnheeded Afflictions. Lastly, here is described the Churches readinesse, to open to her Beloued; with that Loue-disfemperature which appeared in her, when the Woman and the Disciples mist him in the Graue; and when, through feare of the High-Priests, they were for a time dispoyled of their Robe and Veyle of Faith. This Canticle may properly be sung in commemoration of our Redeemers Sufferings; and of his Spouses feare and sorrow, before his Resurrection.

## SONG. XIII.

**A**  Rife thou North-winds from the North, And from the South, thou South-winds blow: Vpon

 my Garden breath yee forth, That so my Spices (there that grow,) From thence abundantly may

 flowe.



flow. And to thy Garden come my Deare, To eate thy fruits of pleasure there.

<sup>2</sup>  
My Sister, and espoused Peere,  
Vnto my Garden I am come:  
My Spice I gather'd with my Myrrhe:  
I ate my Hony in the Combe,  
And drunk my wine with milke among.  
Come Friends, and Best-belou'd of mee,  
Come eate, and drinke, and merry bee.

<sup>3</sup>  
I slept, but yet my heart did wake:  
It is my Loue I knocking heare:  
It was his Voyce, and thus he spake;  
Come open vnto mee, my Deare,  
My Loue, my Doue, my Sporelesse-Peere:  
For, with the dew my head is dight;  
My Locks with droppings of the night.

<sup>4</sup>  
Loe, I haue now vndressed mee:  
Why should I cloath me, as before?  
And since my feet cleane washed be,

Why should I soyle them any more?  
Then, through the Crevice of the doore  
Appear'd the Hand of my 'Belou'd;  
And towards him my heart was mou'd.

<sup>5</sup>  
I rose vnto my Loue to ope,  
And from my Hands distilled Myrrhe;  
Pure Myrrhe did from my fingers drop  
Vpon the handles of the Barre.  
But, then departed was my Deare.  
When by his Voyce I knew 'twas he,  
My heart was like to faint in mee.

<sup>6</sup>  
I sought; but scene he could not be:  
I call'd; but heard no answer sound.  
The Citie-Watchmen met with me,  
As they were walking of the Round,  
And gaue me stripes that made a wound:  
Yea, they that watch & ward the Wall,  
Eu'n they haue tooke away my veyle.

### The seauenth Canticle.

The subject of this Canticle is an allegorical expression of the Maiestie, Power, and Excellence of Christ, and in effect that which the Church of Apostles Euangelically sung of him, after his Resurrection and Ascension. First, the Bride is introduced, aduising the faithfull Israelites, that when they haue attained the knowledge of Christ, her Spouse, they should professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the Church to know the excellencie of that Beloued of hers; and (by doubling the question) seeme to imply his ex o-fold perfection. Thirdly, the Church speedily answers those that enquire after her Spouse; and by describing his excellencie in his tenne principall Members, mystically notifieth his tenne-fold spirituall perfection: whereupon to insist were not here conuenient. Lastly, the Faithfull craue the Churches direction, to helpe her finde him out; and receiue her gracious answer to that purpose. What is to be obserued in the vse of this Hymne, such as are ignorant are referred to that which is said before, in the first Canticle of this Song of Songs.

### SONG. XV.

Sing this as the 13 Song.

OH! if him you happen on,  
Who is my Beloued-One,  
Daughters of Ierusalem;  
Iadure you, seriously,  
To informe him, how that I  
Sicke am growne of loue for him.

<sup>2</sup>  
Fairest of all women, tell  
How thy Louer doth excell,  
More then other Louers doe.  
Thy Beloued, what is hee  
More then other Louers bee,  
That thou dost adure vs to?

<sup>3</sup>  
Hee, in whom I so delight,  
Is the purest Red and White;  
Often thousands, Chiefe is he.  
Like fine Gold, his Head doth show,  
Whereon curled Lockes doe grow;  
And a Raven-blacke they bee.

<sup>4</sup>  
Like the milkie Doves that bide  
By the Riuer, heis Ey'd:  
Full, and sily set they are:

Cheeks like Spicy-Beds hath he;  
Or like flowers, that fairest be:  
Lips like Lillies, dropping Myrrhe.

<sup>5</sup>  
Hands, like Rings of Gold beset  
With the precious Chrysolet:  
Belly'd like white Iuory,  
Wrought about with Saphires rich:  
Legges, like Marble Pillars, which  
Set on Golden Bases bee.

<sup>6</sup>  
Fae'd like Libanus is hee:  
Goodly, as the Cedar-tree:  
Sweetnesse breathing out of him.  
Hee is louely eu'ry where.  
This my Friend is, this my Deare,  
Daughters of Ierusalem.

<sup>7</sup>  
Oh, thou Fayrest (eu'ry way)  
Of all Women! whither may  
Thy Beloued turned be?  
Tell vs, whither he is gone,  
Who is thy Beloued-one,  
That wee seeke him may with thee.



To his Garden went my Deare,  
To the Beds of Spices there;  
Where he feeds, and Lillies gets.

I my Lous am, and alone  
Mine is my Beloued-one,  
Who among the Lillies eates.

## The eight Canticle.

Herein is contained a continuation of the Praises of the Bride, and of that ardent affection expressed by her Beloued in the first Canticle: yes, it is no vnneccessarie repetition. For, it seemeth to haue respect to the Churches estate, and the passages betwene her and Christ in another Age; euen when the Gentiles began to be called and vnited vnto the Church of the Iewes; according to what is desired in the first Canticle. And therefore, she is here compared to Tyrzah and Ierusalem, for louelinesse. Her glorious encrease, her singular puritie, her extraordinary applause, the splendor of her Maiestie, and the powerfulnessse of her Authoritie, is here also described. Moreover, the feares and hinderances sustained in her first Persecutions, are here mystically showne. And, lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparant power. This we may sing, to remember vs of those graces God hath bestowed on his Church; to comfort our Soules also, with that dearenesse which Christ expresseth towards Her, of whom we are Members; and on diuers other occasions, according as he that vsash it, hath capacitie to understand and apply the same.

## SONG. XVI.

Sing this as the 12. Song.

Beautiful art thou, my Deare:  
Thou as louely art, as arc  
Tyrzah, or Ierusalem,  
(As the beautifullest of them)  
And as much thou mak'st afraid,  
As arm'd Troups with Flagges display'd.

Turne away those eyes of thine;  
Doe not fix them so on mine:  
For, there beame forth from thy sight,  
Sweetes, that ouercome mee quite:  
And thy Lokes like Kidlings bee,  
Which from Gilead hill wee see.

Like those Ewes thy Teeth doe show,  
Which in rows from washing goe,  
When among them there is none,  
Twinlesse nor a Barren one.  
And (within thy locks) thy Browes  
Like the cut Pomegranat shewes.

There are with her sixtie Queenes:  
There are eightie Concubines;  
And the Damsels they possesse,  
Are in number numberlesse.  
But my Doue is all alone,  
And an vndefiled one.

Shee's her Mothers onely Deare,  
And her Ioy that her did beare:  
When the Daughters her suruei'd,  
That she blessed was, they said;  
She was praised of the Queenes,  
And among the Concubines.

Who is she (when forth she goes)  
That so like the Morning shewes?  
Beautiful, as is the Moone,  
Purely bright, as is the Sunne:  
And appearing full of dread:  
Like an Host with Ensignes spread?

To the Nut-yard downe went I,  
(And the Vales encrease to spie)  
To behold the Vine-Buds come,  
And to see Pomegranats bloome:  
But the Princes Charrets did  
Vex me so, I nought could hee.

Turne, oh turne, thou Shulamite,  
Turne, oh turne thee to our sight.  
What, I pray, is that, which you  
In the Shulamite would view,  
But that (to apparance) she  
Shewes like Troups, that armed bee?

## The ninth Canticle.

Salomon, in the first part of this Canticle, commending the Churches vniuersall Beautie in her severall parts, is understood to haue respect to that time, after the Conversion from Paganisme, wherein she was endow'd and made louely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces, formerly received. Which States and Degrees are here mystically understood, by the parts of a beautiful Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this Hymne expresseth the mutuall interchange of Affections betwene the Bride-groome, and his Bride; and those sweet contentments they enjoy in each others Loues. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publike and vndisturbed embraces, which they shall at length enjoy. The first part hereof we ought so to sing, that it may remember vs to shun their blindness, who discern not the beautie of Order and Degrees in the Church. The second part, puts vs in minde, that she is the Treasuresse both of those Graces which cause contentment within ourselues, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, merely for the loue of him.

## SONG. XVII.

Sing this as the 9. Song.

Thou Daughter of the Royall Line,  
How comely are those Feet of thine,

When their bebecoming Shoes they weare?  
The curious knitting of thy Thighes,

Is like the costly Gemmes of prize,  
Which wrought by skilful workmē are.

Thy *Naueil*, is a Goblet round,  
Where Liquor euermore is found :  
Thy faire and fruitfull *Belly* shewes  
As doth a goodly heap of Wheat,  
With Lillies round about beset ;  
And thy two *Breasts* like twinned Roes.

Thy *Neck* like some white towre doth rise :  
Like *Heshbon* Fish-Pooles are thine *Eyes*,  
Which neare the Gate *Bash-rabbim* lye:  
Thy *Nose* (which thee doth well become)  
Is like the Towre of *Libanum*,  
Which on *Damascus* hath an eye.

Thy *Head* like Scarlet doth appeare,  
The *Hayes* thereof like Purple are :  
And in those Thread, the *King* is bound.  
Oh *Loue* : how wondrous faire art thou !  
How perfect doe thy Pleasures show !  
And how thy Ioyes in them abound !

Thou *Statue*'d art in *Palme-tree* wise :  
Thy *Breasts* like Clusters doe arise.  
I said, into this *Palme* Ile goe ;  
My hold shall on her Branches be,  
And those thy *Breasts* shall bee to mee  
Like Clusters that on Vines doe grow.

Thy *Noshrills* sauiour shall as well,  
As newly gather'd Fruits doe smell :  
Thy *Speech* shall also relish so,  
As purest Wine, that for my Deare  
Is fitting Drinke; and able were  
To cause an old mans Lippes to goe.

I my Beloued's am ; and hee  
Hath his affection set on me.

Come, *Well-beloued*, come away :  
Into the Fields let's walke along ;  
And there the Villages among,  
Eu'n in the Countrey, wee will stay.

We to the *Vines* betimes will goe,  
And see, if they doe Spring or no ;  
Or, if the tender *Grapes* appeare.  
We will moreouer, goe and see,  
If the *Pomgranats* blossom'd be :  
And I my Loue will giue thee there.

Sweet smells, the *Mandrakes* doe afford :  
And we within our Gates are stor'd  
Of all things that delightfull bee ;  
Yea, whether new or old they are,  
Prepared they be for my Deare ;  
And I haue laid them vp for thee.

Would as my *Brother* thou might'st be,  
That suck't my Mothers *Breast* with me :  
Oh ! would it were no otherwise !  
In publike then I thee would meet,  
And giue thee kisses in the street ;  
And none there is should thee despise.

Then I my selfe would for thee come,  
And bring thee to my Mothers home :  
Thou likewise should'st instruct me there.  
And Wine, that is commixt with Spice,  
(Sweet wine of the *Pomegranats* Iuyce)  
I would for thee, to drinke prepare.

My Head with his left Hand he staid :  
His right Hand ouer me he laid ;  
And (being so embrac't by him)  
Said he, I charge you not to sleepe,  
Nor wake my Loue vntill she please,  
You Daughters of *Ierusalem*.

### The tenth Canticle.

IN this last part of Salomons Song, he first singeth that sweet Peace and extraordinarie Prosperitie, vouchsafed vnto the Church after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the Wildernesse, leaning on her Beloued. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what estate he had rayd it; and requiring the dearest of our Affections, in regard of the ardencie, vquenchablenesse, and inestimable value of his loue. Thirdly, (hauing remembred the Church of the Affection due to him) Christ teacheth her the charitable care she ought to haue of others: and that she being brought into his fauour and protection, should seeke the prosperment of her younger Sister also; euen the People, who haue not yet the Brefts of Gods two Testaments, to nourish their Soules. Fourthly, the Churches true Salomon, or Peace-maker (meaning Iesus Christ) hauing a Vineyard in Baal-hammon (that is) wherefoeuer there are People; herein is declared the reward of such as are profitably employed in that Vineyard. And lastly, the confirmation of Christs Marriage vpon the Hilles of Spice (meaning Heauen) is hastened. In singing this Canticle we ought to meditate, what estate God hath rayd vs from; what Loue he hath vouchsafed; what our Charitie should be to others; what we should minde concerning this Life: and what desire we should haue to the comforts of the World to come.

### SONG XVIII.

W Ho's this, that leaning on her Friend, Doth from the Wildernesse ascend? Mind how I raised thee

Eu'n where thy Mother thee conceiu'd, (where shee that brought thee forth conceiu'd) beneath an *Appletree*.



<sup>2</sup>  
Me in thy heart engrauen beare;  
And Seale-like on thy handwrit weare;  
For, *Loue* is strong as Death;  
Fierce as the Graue is *Zealous*;  
The coales thereof doe burning lye;  
And furious flames it hath.

<sup>3</sup>  
Much water, cannot coole *Loue*'s flame;  
No floods haue power to quench the same.  
For *Loue* so high is priz'd,  
That who to buy it would assay,  
Though all his wealth he e gaue away,  
It would be all despiz'd.

<sup>4</sup>  
Wee haue a *Sister* scarcely growne;  
For, she is such a little one,  
That yet no *Breasts* hath shee.  
What thing shall wee now vndertake,  
To doe for this our *Sisters* sake,  
If spoken for she be?

<sup>5</sup>  
If that a *Wall* she doe appeare,  
Wee *Turrets* vpon her will reare,  
And *Pallaces* of Plate;  
And then with borders of *Cedar-trees*,  
Enclose, and fence her in will we,  
If that she be a *Gat*.

<sup>6</sup>  
A *Wall* already built I am;  
And now my *Breasts* vpon the same  
Doe *Turret-like* arise:  
Since when, as one that findeth rest,  
(And is of settled peace possesse)  
I seem'd in his eyes.

<sup>7</sup>  
A *Vineyard* hath King *Salomon*:  
This *Vineyard* is at *Baal-hammon*,  
Which he to *Keepers* put:  
And eu'ry one that therein wrought,  
A thousand siluer-peeces brought,  
And gaue him for the fruit.

<sup>8</sup>  
My *Vineyard* which belongs to mee,  
Eu'n I my selfe doe ouersee.  
To thee Oh *Salomon*,  
A thousand fold doth appertaine;  
And, those that keep the same, shall gaine  
Two hundred-fold for one.

<sup>9</sup>  
Thou, whose a bode the *Gardens* are,  
(Thy Fellowes vnto thee giue care)  
Cause me to heare thy voyce;  
And let my *Loue* as swiftly goe,  
As doth a Hart or nimble Roe,  
Vpon the Hills of Spice.

### The first Song of Esay. Esay 5.

*In this Song, the Prophet, singing of Christ and his Vineyard, first sheweth, that notwithstanding his labour bestowed in sowing and manuring thereof, it brought forth fewe Grapes. Secondly, he summoneth their Consciences whom he conertly vpbraideth, so be Iudges of Gods great loue, and their vnprofitablenesse. Thirdly, he shewes, both how he intends to deale with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the Lewes according to this Prophetickall Hymne, we are to make a two-fold vse in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifest in this Song; his Mercie in forwarning, his Iustice in punishing euen his owne People. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leaue vs also to be spoyle of our Adversaries. For, in this Parable the Holy Spirit speaketh vnto euery Congregation who abuseth his Fauours. And doubtlesse, all such (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) shall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the sweet showres of his Word, to be left to Thornes and Bryers, the Fruit of their owne naturall Corruptions.*

### SONG XIX.

*Sing this as the 14. Song.*

<sup>1</sup>  
A Song of him, whom I loue best,  
And of his *Vineyard* sing I will.  
A *Vineyard* once my *Loue* possesse,  
Well seat'd on a fruitfull hill:  
He kept it close immured still:  
The earth from stones he did refine;  
And set it with the choycest *Vine*.

<sup>2</sup>  
He in the midst a *For* did reare;  
A *Wine-presse* therein also wrought:  
But, when he look't it Grapes should beare,  
Those Grapes were wild ones that it brought.  
*Ierusalem*, come speake thy thought,  
And you of *Iudab* Iudges bee  
Betwixt my *Vineyard* here, and me.

<sup>3</sup>  
Vnto my *Vineyard* what could more,  
Performed be, then I haue done?  
Yet, looking it should Grapes haue bore,  
Sauc wild-ones, it afforded none.

But goe to, (let it now alone)  
Resol'd I am to shew you too,  
What with my *Vineyard* I will doe.

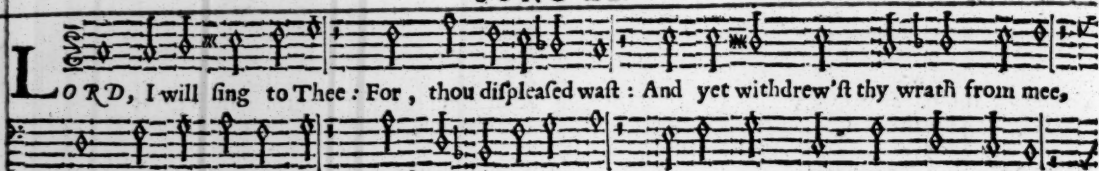
<sup>4</sup>  
The *Hedge* I will remooue from thence,  
That what so will deuoure it may:  
I downe will breake the *Walled-fence*,  
And through it make a *troden way*;  
Yea all of it, I wast will lay.  
To dig or dresse it none shall care;  
But, Thornes and Briars, it shall beare.

<sup>5</sup>  
The Clouds I also will compell,  
That there no raine descend for this.  
For loe, the House of *Israel*  
The Lord of Armies *Vineyard* is:  
And *Iudab* is that Plant of his,  
That *Pleasant-One*, who forth hath brought  
Oppression, when he Iudgment fought.  
He seeking *Iustice*, found therein.  
In liue thereof, a *Crying sinne*.

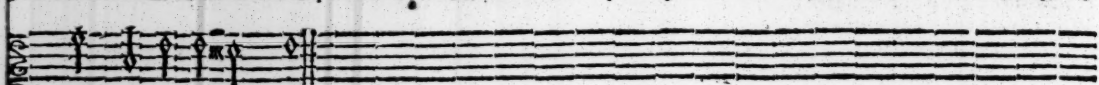
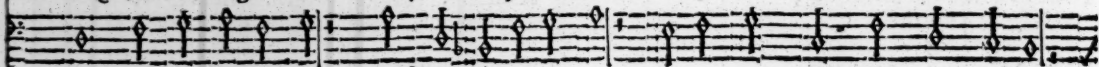
The second Song of *Esay*. *Esay* 12.

*Isaiah, having a little before Prophecied of the Incarnation of Iesus Christ, and the excellencie of his Kingdome; doth in this Hymne praise him for his Mercie; & forebews the Church also, what her Song should be in that day of her Redemption. The principall contents thereof are these: A confession of Gods mercie; A prediction concerning the Sacrament of Baptisme; and an exhortation to a ioyfull Thankes-giving. This Song the Church should still sing to the honour of Iesus Christ for our Redemption. Yea, in regard the Prophet (foreseeing the good Cause we should haue to make vse thereof) hath prophecied it should be the Churches Hymne. It seemeth not vnproper to be vsed on those dayes which are solemnized in memoriall of our Saviours Natuitie; Or whensoever we shall be moued to praise God in memorizing the gracious Comforts promised vs by his Prophets, and fulfilled by his owne comming: And to fit the same the better to that purpose, I haue changed the Person and the Time in this Translation.*

## SONG XX.



**L**ORD, I will sing to Thee: For, thou displeased wast: And yet withdrew'st thy wrath from mee,



And sent me comfort hast.



Thou art my health, on whom  
A fearlesse trust I lay:  
For thou oh Lord, thou art become  
My Strength, my Song, my Stay.  
And with reioycing now,  
Sweet waters we conuay  
Forth of those Springs, whence Life doth flow;  
And thus we therefore say;  
Oh, sing vnto the Lord:  
His Name and workes proclaime:

Yea, to the People beare record,  
That glorious is his Name.

Vnto the Lord, Oh sing!  
For wonders he hath done;  
And many a renowned thing,  
Which through the earth is knowne.  
Oh, sing aloud all ye,  
On *Sion* Hill that dwell!  
For, lo, Thy Holy-One in thee  
Is great, oh *Isaiah*.

The third Song of *Esay*. *Esa*. 26.

*Esay composed this Song to comfort the Israelites in their Captiuitie; to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being euery where as auailable as a defended Citie, they ought alwaies to relye on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sinne shall be ouerthrowne; and that the faithfull are resolu'd to stie vnto their Redeemer, and awaite his pleasure in their chastisements. Thirdly, he singeth the utter desolation of Tyrants; the increase of the Church; her afflictions; her deliuerance; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgement, and take account for the blood of his Saints. This Song is made in the person of the Church, and may be sung to comfort and confirme vs in all our chastisements and persecutions; by bringing to our consideration the short time of our endurance, and the certainty of our Redemers comming. It may be vsed also to praise God, both for his Iustice and Mercy.*

## SONG XXI.

Sing this at the 3. Song.

**A**ttie now we haue obtain'd,  
Where strong defences are;  
And God, Salvation hath ordain'd,  
For Walls and Bulwarks there:  
The Gates thereof wide open yee,  
That such as iustly doe,  
(And those that Truths obseruers bee)  
May enter thereinto.

There thou in peace wilt keepe them sure,  
Whose thoughts well grounded bee;  
In peace that eu er shall endure,  
Because they trusted thee.  
For euer therefore on the Lord,  
Without distrust depend,  
For in the Lord, th'eternall Lord,  
Is strength that hath no end.

He



<sup>3</sup>  
He makes the lofty *(his)* yeeld,  
And her proud Dwellers bow :  
He laies it leuell with the field,  
Eu'n with the dust below.  
Their feet that are in want and care,  
Their feet thereon shall tread:  
Their way is right: that righteous are,  
And thou their path dost heed.

<sup>4</sup>  
Vpon thy course of iudgments we,  
Oh Lord, attending were;  
And to record thy Name and Thee,  
Our soules desirous are :  
On thee our minds with strong desire,  
Are fixed in the night;  
And after thee our hearts enquire,  
Before the morning light.

<sup>5</sup>  
For, when thy righteous iudgments are  
Vpon the earth discern'd,  
By those that doe inhabit there,  
Vprightnesse shall be learn'd:  
Yet Sinners for no terror will  
Iust dealing vnderstand,  
But in their Sinnes continue still,  
Amid the *holy*-Land.

<sup>6</sup>  
To seeke the Glory of the Lord,  
They vnregardfull be;  
And thy aduanced hand, Oh Lord,  
They will not daigne to see:  
But they shall see, and see with shame,  
That beare thy people spight;  
Yea, from thy foes shall come a flame,  
Which will deuoure them quite.

<sup>7</sup>  
Then, Lord, for vs thou wilt procure,  
That we in peace may be;  
Because that eu'ry worke of our  
Is wrought for vs by Thee.  
And Lord our God, though we are brought  
To other Lords in thrall;  
Of thee alone shall be our thought,  
Vpon thy Name to call.

<sup>8</sup>  
They are deceast, and neuer shall  
Renewed life obtaine :

They dye, and shall not rise at all,  
To tirannize againe.  
For thou didst visit them therefore,  
And wide disperst them hast,  
That so their fame, for euermore,  
May wholly be defac't.

<sup>9</sup>  
But, Lord, encrease thy People are;  
Encrease they are by thee;  
And thou art glorified as farre,  
As earths wide Limits be.  
For, Lord, in their distresses, when  
Thy rod on them was laid,  
They vnto thee did hasten then,  
And without ceasing praid.

<sup>10</sup>  
As one with childe is pain'd, when as  
Her throwes of Bearing bee,  
And cries in pangues (before thy face)  
Oh Lord, so fared we :  
We haue concei'd, and for a birth  
Of winde haue pained beene :  
The world's vn safe, and still on earth  
They shriue that dwell therein.

<sup>11</sup>  
Thy Dead shall liue, and rise againe  
With my dead-Body shall :  
Oh you that in the dust remaine,  
Awake and sing you all !  
For as the deaw doth hearbs renew,  
That buried seem'd before;  
So earth shall through thy heauenly deaw,  
Her Dead to life restore.

<sup>12</sup>  
My People to thy Chambers fare;  
Shut close the doore to thee;  
And stay awhile (a moment there)  
Till past the fury be.  
For lo, the Lord doth now arise;  
He commeth from his place,  
To punish their impieties,  
Who now the world possesse.

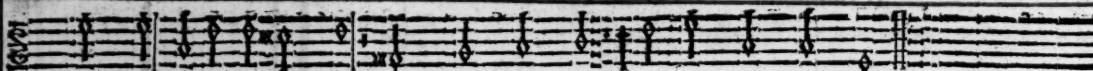
<sup>13</sup>  
The Earth that blood discouer shall,  
Which is in her conceal'd;  
And bring to light those murthers all,  
Which yet are vaneual'd.

## The Prayer of Hezekiah. Ely 37. 15.

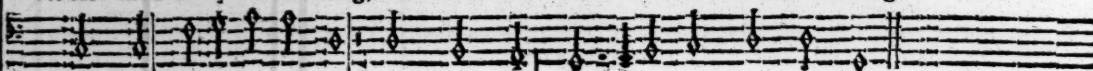
IN this Prayer Hezekiah, hauing first acknowledged Gods Maiestie and Almighty power, desires him both to heare and consider his Aduersaries blasphemie, Then (to manifest the necessitie of his present assistance) vrgeth the power his Foe had obtained ouer such as serued not the true God. And, as it seemeth, importunes deliuerance, not so much in regard of his own safety, as that the Blasphemer, and all the world might know the difference betweene the Lords power, and the arrogant brags of men. This Song may be used, whensoever the Turke, or any other great Aduersarie (preuailing against false Worshippers) shall thereupon grow insolent, and threaten Gods Church also: as if, in despite of him, he had formerly preuailed by his owne strength. For the name of Sennacherib may be mystically applyed to any such enemy. We may use this Hymne also, against those secret blasphemies, which the Diuell whispers vnto our soules; or, when by temptations he seekes to driue vs to despair, by laying before vs how many others he hath destroyed, who seemed to haue bene in as good assurance as we. For, He is indeede, that mysticall Assyrian Prince, who hath ouerthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these; Temporall power, Riches, Superstitious worship, Carnall wisdom, Idols, &c. which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.

## SONG XXII.

O Lord of Hostes, and G O D of Israel! Thou who betweene the Cherubins do'st dwell; Of all the  
world



World thou onely art the King, And Heauen and Earth vnto their forme didst bring.



Lord bowe thine eare ; to heare attentue be,  
Lift vp thine eies, and daigne, Oh Lord, to see  
What words *Senacherib* hath cast abroad ;  
And his proud Message to the liuing God.

Lord, true it is, that Lands and Kingdomes all  
Are to the King of *Assur* brought in thrall :

Yea, he their Gods into the fire hath throwne :  
For Gods they were not but of wood and stone.  
Mans worke they were, and men destroy'd them haue,  
Vs therefore from his power vouchsafe to saue ;  
That all the Kingdomes of the World may see,  
That thou art God, that onely thou art he.

### Hezekiahs Thankgiuing. Esay 38. 10.

**H**ezekiah, hauing bene sicke and recovered, made this Song of Thankgiuing : And setteth forth the mercie of God by considering these particulars : The time of his age ; the feares of his soule ; the rooting out of his posteritie ; the violence of his disease ; and the forgiveness of his finnes, added to the restoring of his health. Then (seeming to haue entred into a serious consideration of all this) he confesseth who most are bound to praise God ; and voweth this Deliueraunce to euerslasting memorie. This Song may be vsed after deliueraunce from temporall sickness : But in the principall sense it is a speciall Thankgiuing, for that cure which Iesus Christ wrought vpon the humane Nature, being in danger of euerslasting perdition. For, Hezekiah, which signifieth, helped of the Lord, ristified Mankind, labouring vnder the sickness of sinne and death. *Isaiah*, who brought the medicine that cured him (and is interpreted) The saluation of the Lord, figured our blessed Redemer, by whom the humane Nature is restored ; and whose sending into the world, was mystically shewed by the Miracle of the Sunnes retrogradation. To praise God for that mystrie therefore (the circumstances being well considered) this Hymne seemeth very proper ; and, doubtlesse, for this cause it was partly preferred for these our times ; and ought often and heartily to be sung to that purpose.

### SONG. XXIII.

Sing this as the fourth Song.

**W**hen I suppos'd my time was at an end,  
Thus to my selfe, I did my selfe bemone :  
Now to the gates of Hell I must descend ;  
For all the remnant of my yeares are gone.  
The Lord (said I) where now the liuing be,  
Nor man on earth shall I for euer see.

As when a Shepherd hath remou'd his Tent,  
Or as a Weaners shuttle slips away ;  
Right so my Dwelling, and my yeares were spent ;  
And so my sickness did my life decay.  
Each day, ere night, my death expected I,  
And eu'ry night, ere morning, thought to die.

For, he so Lyon-like my bones did break,  
That I scarce thought to liue another day :  
A noise I did like Cranes or Swallows make ;  
And as the Turtle I lamenting lay.  
Then, with vp-lifted eye-lids, thus I spake ;  
Oh Lord, on me oppress'd mercie take.

What shall I say ? He did his promise giue ;  
And as he promis'd he performed it.  
And therefore I will neuer whilst I liue,  
Those bitter passions of my soule forget :  
Yea, those that liue, and those vnborne shall know  
What life and rest thou didst on me bestow.

My former Pleasures, Sorrowes were become :  
But, in that loue which to my soule thou hast :  
The Graue, that all deuours, thou keptst me from ;  
And didst my errors all behinde thee cast.  
For, nor the Graue nor Death can honour Thee ;  
Nor hope they for thy Truth that buried be.

Oh ! he that liues, that liues as I doe now ;  
Eu'n he it is that shall thy praise declare.  
Thy Truth the Father to his Seed shall shewe,  
And how thou me, Oh Lord, hast daign'd to spare.  
Yea, Lord, for this I will throughout my daies,  
Make musicke in thy House, vnto thy praise.

### The Lamentations of Ieremie.

**A**s vfeull as any part of the Old Testament, for these present Times (nigh fallen asleepe in securitie) are these Elegiacall Odes. For they bring many things to our consideration. First, what we may and should lament for. Secondly, how carefull we ought to be of the Common-wealths prosperitie ; because, if that goe to ruine, the particular Church therein cherished must needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the ouerthrow of Kingdomes, and Empires, followes the abuse and neglect of Religion ; and that Sinne being the only Cause thereof, we ought to endure our Chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long-suffering. Fifthly, they perswade vs, to commiserate and pray for the Church, and



and our Brethren in calamitie, and not to despise them in their humiliations. Sixthly, they learne vs, not to iudge the truth of *Professions* by those Afflictions God laies vpon particular Churches, seeing the *Iewes* Religion was the Truth, and those Idolaters, who led them into Captiuitie. Seuenthly, they shew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (no nor Gods former respect thereunto shall priuiledge it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our sorrowes) minde vs to cast our eyes on the mercies of God, and to make such vse of his Chastisements, as may turne our *Lamentations* into *Songs of Ioy*.

## Lament. I.

**T**His Elegie, first bewaileth, in generall termes, that Calamitie and destruction of Iudah and Ierusalem, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints; Iustifying the Lord in his Iudgements, and confessing the vanitie of humane Consolations. Lastly, it containeth a shoure Prayer for Gods mercie, and a Diuine prediction of those Iudgements which will fall on them, by whom his people haue bene afflicted. This Elegie may be sung, whensoever any generall Calamitie falleth on the Common-wealth in which we liue, we hauing first considered and applyed the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorize the Iustice of God, and the miserable Desolations of Iudah and Ierusalem recorded for our example.

## SONG. XXIII.

**H**ow sad and solitarie now (alas) is that wel-peopled Citie come to be, Which once so great among  
the Nations Was: And, oh how widdow-like appeareth shee! Shee rule of all the Prouinces hath  
had; And now her selfe is tributarie made.

2  
All night shee maketh such excessiue mone  
That downe her Cheekes a flood of teares doth flow:  
And yet, among her *Louers* there is none,  
That Consolation doth on her bestow.  
For, they that once her *Louers* did appeare,  
Now, turned Foes, and faithlesse to her are.

3  
Now Iudah in Captiuitie complaines,  
That (others) heretofore so much oppress:  
For her false seruice, She her selfe remains  
Among those Heathens, where she finds no rest:  
And apprehended in a Strait is she,  
By those that persecutors of her be.

4  
The very waies of *Sion* doe lament:  
The Gates thereof their loneliness deplore;  
Because that no man commeth to frequent  
Her *Solemne Festiualls*, as heretofore:  
Her *Priests* doe sigh; Her tender *Virgins* bee  
Vncomfortable left; And so is *Shee*.

5  
Her Aduersaries are become her *Chieftes*:  
On high exalted those that hate her are:  
And God hath brought vpon her all those griefes;  
Because so many her transgressions were:  
Her *Children* driuen from her by the Foe,  
Before him into loathed Thraldome goe.

6  
From *Sions* Daughter (once without compare)  
Now all her matchlesse loneliness is gone:  
And like those chased Harts her *Princes* fare,  
Who seeke for pasture and can finde out none:  
So, (of their strength depriu'd, and fainting nigh)  
Before their abler Foes they feebly flie.

7  
Ierusalem now thinkes vpon her Crimes,  
And calls to minde, (amid her present woes)  
The pleasures she enioy'd in former times,  
Till first shee was surpris'd by her Foes;  
And how, (when they perceiued her forlorne)  
They at her holy *Sabbaths* made a scorne.

8  
Ierusalem's Transgressions many were,  
And therefore is it shee disdain'd lies:  
Those, who in former times haue honour'd her,  
Her basenesse now behold, and her despise;  
Yea, Shee Her-selfe doth sit bewailing this;  
And of Her-selfe Her-selfe ashamed is.

9  
Her owne vncleannesse in her skirt she bore;  
Not then belceuing what her end would bee:  
This great destruction falls on her therefore;  
And none to helpe, or comfort her, hath she.  
Oh, heed thou, Lord, and pittie thou my woes:  
For, I am triumph't ouer by my Foes.

<sup>10</sup>  
Her Foe hath touch'd with his polluted hand,  
Her things that Sacred were, before her face;  
And they whose entrance thou didst countermand,  
Intruded haue into her *Holy place*:  
Those that were not so much approu'd by Thee,  
As of thy *Congregation* held to be.

<sup>11</sup>  
Her People doe with sighs, and sorrowes, get  
That little bread, which for reliefe they haue;  
And giue away their precious things for meat,  
So to procure wherewith their liues to saue.  
Oh Lord consider this, and ponder Thou,  
How vile, and how dejected I am now.

<sup>12</sup>  
No pittie in you passengers is there?  
Your eies, oh somewhat hitherward encline;  
And marke, if euer any grieve there were,  
Or sorrow that did equall this of mine:  
This, which the Lord on me inflicted hath,  
Vpon the day of his incensed wrath.

<sup>13</sup>  
He from above a flame hath hurled downe;  
That kindles in my bones preuailing fire:  
A *Nes* he ouer both my feet hath throwne,  
By which I am compelled to retire;  
And he hath made me a *Forfaken-one*,  
To sit, and weepe out all the day alone.

<sup>14</sup>  
The heauie Yoke, of my Transgressions now,  
His hand hath wreathed, and vpon me laid:  
Beneath the same my tyred necke doth bow,  
And all my strength is totally decay'd.  
For me to those the Lord hath giuen o're,  
Whose hands will hold me fast for euermore.

<sup>15</sup>  
The Lord hath trampled vnderneath their Feet,  
Eu'n all the Mightie, in the mid't of Me:  
A great Assembly he hath caus'd to meet,  
That all my ablest men might slaughter'd be;  
And *Iudab's* Virgin-Daughter treads vpon,  
As in a Wine-press the Grapes are troden on.

<sup>16</sup>  
For this (alas) thus weepe I; And mine eies,  
Mine eies drop water thus; because that he,

On whose assistance my sad Soule relies;  
In my distresse is farre away from me;  
Eu'n while (because of my preuailing Foe)  
My *Children* are compeld from me to goe.

<sup>17</sup>  
In vaine hath *Sion* stretched forth her hand;  
For, none vnto her succour draweth nigh;  
Because the Lord hath giuen in command,  
That *Iacobs* Foes should round about her lie;  
And poore *Ierusalem* among them there,  
Like some defiled woman doth appeare.

<sup>18</sup>  
The Lord is iustified nay-the-lesse,  
Because I did not his commands obey.  
All *Nations* therefore heare my heauinesse,  
And heed it (for your warning) you I pray.  
For, into thraldome (through my follies) be  
My *Virgins*, and my *Youngmen* borne from me.

<sup>19</sup>  
Vpon my *Louers* I haue cried out;  
But they my groundlesse hopes deceiued all:  
I for my reu'rend *Priests* enquir'd about;  
I also did vpon mine *Elders* call:  
But, in the Citie w<sup>ch</sup> the Ghost they gaue,  
As they were seeking meat their liues to saue.

<sup>20</sup>  
Oh Lord, take pittie now on my distresse:  
For lo, my soule distemper'd is in mee:  
My heart is overcome with heauinesse;  
Because I haue so much offended thee.  
Thy *Sword* abroad my ruine doth become;  
And *Death* doth also threaten me at home.

<sup>21</sup>  
And of my sad complaints my Foes haue heard,  
But to afford me comfort there is none.  
My troubles haue at full to them appear'd;  
Yet they are ioyfull that thou so hast don.  
But thou wilt bring the Time set downe by thee,  
And then in sorrow they shall equall me.

<sup>22</sup>  
Then shall those foule Offences they haue wrought,  
Before thy presence be remembered all:  
And whatsoe're my Sinnes on me haue brought,  
(For their Transgressions) vpon them shall fall.  
For, so my sighings multiplied be,  
That therewithall my heart is faint in me.

## Lament. 2.

*In this Elegie the Prophet useth a very pathetical exordium, the better to awaken the peoples Consideration; and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall Terms, by comparing their estate to the miserable condition of one fallen from the glory of Heauen, to the lowest Earth; and in mentioning their being deprived of that glorious Temporall and Ecclesiasticall Government, which they formerly enjoyed. Afterwards he descends to particulars; As, the destruction of their Palaces, Forts, Temple, Walls, and Gates; the prophaning of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproches they sustained, &c. All which acknowledging to be the iust Iudgements of God, he aduiseeth them not to hearken to the delusions of their false Prophets, but to returne vnto the Lord by teares and heartie repentance. For the vse and Application, see what hath bene said before in the former Elegie.*

## SONG. XXV.

Sing this as the 24. Song.

<sup>1</sup>  
How darke, and how beclouded (in his wrath)  
The Lord hath caus'd *Sion* to appeare!  
How *Israels* beautie he obscured hath,  
As if throwne downe from heau'n to earth he were!  
Oh, why is his displeasure growne so hot?  
And why hath he his Foot-stoole so forgot?

<sup>2</sup>  
The Lord all *Sions* dwellings hath laid wast;  
And in so doing, he no sparing made:  
For, in his anger to the ground he cast  
The strongest holds that *Iudab's* Daughter had:  
Them and their Kingdome he to ground doth send,  
And all the Princes of it doth suspend.

When



3  
When at the highest his displeasure was,  
From *Isr'l* all his horne of strength he broke;  
And from before his aduersaries face,  
His *Right-hand* (that restrained him) he tooke;  
Yea, he in *Jacob* kindled such a flame,  
As round about hath quite consum'd the same,

4  
His Bow he as an Aduersarie bent,  
And by his *Right-hand* he did plainly shew,  
He drew it with an Enemies intent:  
For, all that were the fairest Markes he slew:  
In *Sions* Tabernacle this was done;  
Eu'n there the fire of his displeasure shone.

5  
The Lord himselfe was he that was the Foe:  
By him is *Isr'l* thus to ruine gone:  
His Palaces he ouerturned so;  
And He his Holds of strength hath ouerthrowne:  
Eu'n He it is, from whom it doth arise,  
That *Isr'l's* Daughter thus lamenting lies.

6  
His Tabernacle, Garden-like that was,  
The Lord with violence hath tooke away:  
He hath destroyed his *Assembling place*;  
And there, nor *Fasts*, nor *Sabbaths* now haue they:  
No not in *Sion*. For, in his fierce wrath,  
He both their *King* and *Priests* reiecteth hath.

7  
The Lord his holy *Altar* doth forgoe;  
His *Sanctuarie* he hath quite despiz'd.  
Yea, by his meere assistance hath our Foe  
The Bulwarkes of our Palaces surpriz'd;  
And in the *Lords owne House* rude Noises are  
As loud as heretofore his Praises were.

8  
The Lord, his thought did purposely encline,  
The Walls of *Sion* should be ouerthrowne:  
To that intent he stretched forth his *Line*,  
And drew not backe his hand till they were downe,  
And so the *Turrets* with the bruised *Wall*,  
Did both together to destruction fall.

9  
Her *Gates* in heaps of Earth obscured are;  
The *Barres* of them in pieces, broke hath he:  
Her *King*, and those that once her *Princess* were,  
Now borne away among the *Gentiles* be.  
The *Law* is lost, and they no *Prophet* haue,  
That from the Lord a Vision doth receiue.

10  
In silence, seated on the lowly ground,  
The *Senators* of *Sions* Daughter are:  
With Ashes they their carefull heads haue crown'd,  
And mourning Sack-cloth girded on them weare;  
Yea, on the Earth, in a distressed wise,  
*Ierusalem's* young Virgins fixe their eies.

11  
And for because my *People* suffer this,  
Mine eies with much lamenting dimmed grow:  
Each part within me out of quiet is;  
And on the ground my *Liuor* forth I throw;  
When as mine eies with so sad Objects meet;  
As Babes halfe dead, and sprawling in the street.

12  
For, to their *Mothers* called they for meat;  
Oh where shall we haue meat and drinke! they crie:  
And in the Citie, while they food entreat,  
They swoue, like them that deadly-wounded lye:  
And some of them their Soules did breath away,  
As in the *Mothers* bosome staru'd they lay.

13  
*Ierusalem*, for thee what can I say?  
Or vnto what maist thou resembled be?  
Oh! whereunto, that comfort thee I may,  
Thou *Sions* Daughter, shall I liken thee?  
For, as the *Sea's*, so great thy Breaches are:  
And to repair them then; Ah who is there!

14  
Thou by thy *Prophets* hast deluded beene;  
And foolish Visions they for thee haue sought.  
For, they reuealed not to thee thy sinne,  
To turne away the thraldome it hath brought:  
But lying Prophecies they sought for thee;  
Which of thy sad exile the Causes be.

15  
And those, thou Daughter of *Ierusalem*,  
That on occasions passe along this way,  
With clapping hands, and hissings, thee contemne;  
And nodding at Thee, thus in scorn they say;  
Is this the *Citie*, man did once behight,  
The Flowre of *Beautie*, and the Worlds Delight?

16  
Thy Aduersaries (eu'ry one of them)  
Their mouths haue open'd at thee, to thy shame:  
They hiss, and gnash at Thee, *Ierusalem*;  
We, we (say they) haue quite destroy'd the same:  
This is that day hath long expected beene,  
Now cometh it, and we the same haue scene.

17  
But, this the Lord decreed, and brought to passe:  
Hee, to make good that Word which once he spake,  
(And that which long agoe determin'd was)  
Hath hurled downe, and did no pittie take:  
He thus hath made thee scorn'd of thy Foe,  
And rais'd the Horne of them that hate thee so.

18  
Oh Wall of *Sions* Daughter, cry amaine,  
Eu'n to the Lord set forth a heartie Cry:  
Downe, like a River, cause thy teares to raine,  
And let them neither Day nor Night be dry.  
Seeke neither sleepe, thy body to suffice,  
Nor slumber for the Apples of thine eies.

19  
At night, and when the Watch is new begun,  
Then rise, and to the Lord Almighty Crie:  
Before him let thy Heart like water runne,  
And lift thou vp to him thy Hands on high,  
Eu'n for those hunger-staru'd Babes of thine,  
That in the Corners of the Streets doe pine.

20  
And thou, oh Lord; Oh be thou pleas'd to see,  
And thinke on whom thy iudgments thou hast throwne  
Shall women fed with their owne Issue be,  
And Children that a span are scarcely growne?  
Shall thus thy *Priests* and *Prophets*, Lord, be slaine,  
As in thy *Sanctuarie* they remaine?

21  
Nor Youth, nor Age, is from the slaughter free;  
For, in the Streets lye Young and Old, and all:  
My Virgins, and my young men, murdered be;  
Eu'n both beneath the Sword together fall.  
Thou, in thy Day of Wrath such hauocke mad'st,  
That in deuouring thou no pittie had'st.

22  
Thou, round about hast call'd my feared Foes,  
As if that summond to some Feast they were:  
Who in thy Day of Wrath did round enclose,  
And shut me so that none escaped are:  
Yea, those that hate me them consumed haue,  
To whom I nourishment, and breeding gaue.

## Lament. 3.

**H**ere the Prophet *Jeremie*, having contemplated his owne afflictions, with the destruction of *Iudah* and *Ierusalem*, seemeth by that materiall Object, to have raised his apprehension higher, and by the spirit of Prophecie, both to foresee the particular sufferings of *Iesus Christ*, and to become sensible also, of those great afflictions which the Church Militant (his mysticall Body) should be exercised withall. And in this most passionate Elegie, either in his owne person bewaileth it; or else personates *Iesus Christ*, the head of that mysticall Bodie, taking upon himselfe those punishments, with that heavy burthen of Gods wrath, and that unspeakable sorrow, which mankind had otherwise bene overwhelmed withall. In briefe, this Elegie contains an expression of Gods heavy anger for our sinne; the severity and bitterness of his Iudgements; the greatnesse of his mercies; the hope and patience of the faithfull in all afflictions; the unwillingnesse of God to punish; the heartie repentance of his people; and a propheticall imprecation concerning the enemies of the spirituall *Ierusalem*. This may be sung to move us to repentance; and to comfort and instruct us amid our afflictions.

## SONG. XXVI.

Sing this as the 24. Song.

**I** Am the Man, who (scourged in his wrath)  
Have in all sorrowes thoroughly tried beene:  
Into obscuritie he led me hath:  
He brought me thither where no light is seene:  
And so aduerse himselfe to me he shewes,  
That all the day his hand doth me oppose.

My flesh and skins with age he tired out:  
He bruiz'd my bones as they had broken beene:  
Hee with a Wall enclosed me about:  
With cares and labours he hath shut me in;  
And me to such a place of darkenesse led,  
As those are in that be for ever dead.

He shut me where I found no passage out;  
And there my heavy chaines vpon me laid.  
Moreouer, though I loudly cried out,  
He tooke no heede at all for what I praid:  
My Way, with hewed stones he stopped hath,  
And left me wandring, in a winding path.

He was to me like some way-laying Beare;  
Or as a Lyon that doth lurke vnscene:  
My course he hindring, me in peeces tare,  
Till I quite ruin'd and laid wast had beene;  
His Bow he bended, and that being bent,  
I was the marke, at which his Arrow went,

His Arrowes from his Quiver forth he caught,  
And through my verie Reines he made them passe:  
Eu'n mine owne people set me then at naught;  
And all the day their sporting-Song I was:  
From hammy fill of bitterness I had;  
And me with Wormwood likewise drunke he made.

With stones my teeth he all to pieces brake:  
He dust and ashes ouer me hath strowne:  
All rest hee from my weary soule did take,  
As if contentment I had neuer none.  
And then I cried; Oh, I am undone;  
All my dependance on the Lord is gone.

Oh, mind thou my afflictions and my care;  
My miseries, my Wormewood, and my Gall:  
For, they still fresh in my remembrance are;  
And downe in me my humbled soule doth fall.  
I this forget not, and when this I minde,  
Some helpe againe, I doe begin to finde.

It is thy mercy, Lord, that we now be:  
For, had thy pittie fail'd, not one had liv'd:

The faithfulness is great that is in Thee;  
And eu'ry morning it is new reui'd.  
And Lord, such claime my soule vnto thee laies,  
That she will euer trust in thee, shee saies.

For, thou art kinde to those that worke thy will;  
And to their soules that after thee attend,  
Good therefore is it, that in quiet still  
We hope that safety, which thou Lord, wilt send.  
And happie he that timely doth enure  
His youthfull necke, the burthen so endure.

He downe will sit alone, and nothing say;  
But, since 'tis cast vpon him beare it out.  
(Yea, though his mouth vpon the dust they lay)  
And, while there may be hope, will not misdoubt.  
His cheek to him that smiteth, offers he;  
And is content, though he reui'd be.

For, sure is he (what euer doth befall)  
The Lord, will not forsake for euermore:  
But that he having punish't, pittie shall;  
Because he many mercies hath in store.  
For, God in plaguing take no pleasure can,  
Nor willingly afflicteth any man.

The Lord delighteth not to trample downe  
Those men that here on earth enthralled are:  
Or that a righteous man should be o'rethrowne,  
When hee before the highe st doth appeare.  
Nor is the Lord well pleased in the sight,  
When he beholds the wrong, subuert the Right.

Let no man mutter then, as if he thought  
Some things were done in spight of Gods decree.  
For, all things at his word to passe are brought,  
That either for our good or euill be.  
Why then liues man such murmures to begin?  
Oh! let him rather murmur at his sinne.

Our owne lewd Courses let vs search and trie,  
Wee may to thee againe, Oh Lord, conuert.  
To God that dwelleth in the heauens on high,  
Let vs (oh let vs) lift both hand and heart:  
For, wee haue sinned; we rebellious were;  
And therefore was it that thou didst not spare.

For this (with wrath o'reshadow'd) thou hast chac't  
And slaughter made of vs without remorse:  
Thy selfe obscured with a cloud thou hast,  
That so our praies might haue no recourse:

And



And loe, among the *Heathen-people*, we  
As out-casts, and off-scourings reckon'd be.

15  
Our Aduersaries all (and euery where)  
Themselues, with open mouth, against vs set.  
On vs is false a Terror, and a snare,  
Where Ruine hath with Desolation met;  
And, for the Daughter of my Peoples cares,  
Mine eies doe cast forth Rivulets of teares.

17  
Mine eies perpetually were overflowne;  
And yet there is no ceasing of my Teares.  
For, if the Lord in mercie looke not downe,  
That from the heau'ns he may behold my cares,  
They will not stint: But, for my peoples sake,  
Mine eies will weep, vntill my heart doth breake.

18  
As, when a Bird is chased to and fro,  
My Foes pursued me when cause was none:  
Into the *Dungeon* they my life did throw;  
And there they rowled ouer me a stone.  
The waters likewise overflow'd me quite;  
And then me thought I perished out-right.

19  
Yet on thy Name, Oh Lord, I called there;  
(Eu'n when in that Low *Dungeon* I did lye)

Whence thou wert pleased my complaint to heare;  
Not sleighting me when I did sighing cry:  
That very day I called, thou drew'st neare,  
And saidst vnto me, that I should not feare.

20  
Thou Lord, my soule maintainest in her right:  
My life by thee alone redæmed was;  
Thou hast, Oh Lord, obserued my despight;  
Vouchsafe thy iudgment also in my cause.  
For, all the grudge they beare me, thou hast scene;  
And all their plots that haue against me beene.

21  
Thou heardst what slanders they against me laid,  
And all those mischiefs they deuiz'd for me:  
Thou notest what their lips of me haue said,  
Eu'n what their daily closest whisperings be;  
And how (when ere they rise or downe doe lye)  
Their Song, and subiect of their mirth am I.

22  
But, Lord, thou shalt reward and pay them all  
That neede their actions merit to receiue:  
Thy heauy malediction ceaze them shall;  
Eu'n this; *Sad hearts they shall for euer haue*:  
And by thy wrath pursued they shall be driuen,  
Till they are chased out from vnder heauen.

## Lament. 4.

As in the two first Elegies, the Prophet here begins by way of exclamation; and most passionately sets forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamitie: as Princes, Priests, men, women, and children. Secondly, by paralleling their estate with that of bruised Creatures, and their punishment with Sodoma. Thirdly, by shewing the horrible effects which followed their calamitie, as the Nobilitie being driuen to cleave themselves from the dunghill; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all this miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and fierceness of the Churches Aduersaries. Fourthly, prophesieth, that euen Christ was to suffer the fury of their malice, before Gods wrath could be appeased. And lastly, assureth that the Church shall be at length deliuered, and her enemies rewarded according to their wickedness. This Song may be sung, to set before our eyes the greatness of Gods wrath against sinne, to winne vs to repentance, and to comfort vs upon our conuersions.

## SONG XXVII.

Sing this as the fift Song.

How dimme the Gold doth now appeare!  
(That Gold which once so brightly shone)  
About the Citie here, and there,  
The *Sanctuarie-Stones* are throwne.  
The Sonnes of *Sion* late compar'd  
To Gold (the richest in esteeme)  
Like Potshards are without regard,  
And base as earthen vessells seeme.

2  
The Monsters of the Sea haue eare,  
Their breasts vnto their young to giue:  
But crueller my people are;  
And *Estrige*-like in Desarts lue.  
With thirst the Sucklings tongues are drie;  
And to their parched rooſes they cleaue:  
For bread young children also cry;  
But none at all they can receiue.

3  
Those that were vs'd to daintie fare,  
Now in the streets halfe staru'd lie;  
And they that once did scarlet weare,  
Now dung-hill rags about them tie;  
Yea, greater plagues my peoples crime  
Hath brought on them, then *Sodoma* were,

For, that was funke in little time,  
And no prolonged death was there.

4  
Her *Nazarites*, whose whitenesse was  
More pure, then either Milke or Snow;  
Whose ruddinesse did *Rubies* passe;  
Whose veines did like the *Saphire* show;  
Now blacker then the coale are growne;  
And in the streets vnkowne are they:  
Their flesh is clung vnto the bone,  
And like a sticke is dri'd away.

5  
Such therefore as the Sword hath slaine,  
Are farre in better case then those,  
Who death for want of food sustaine,  
Whilst in the fruitfull field it growes.  
For, when my people were distressed,  
Eu'n women (that should pittie take)  
With their owne hands their children drest,  
That so their hunger they might slake.

6  
The Lord accomplish't hath his wrath;  
His fierce displeasure forth is pow'r'd;  
D

A fire on Sion for he hath,  
Which eu'n her ground-works hath deuour'd,  
When there was neither earthly King;  
Nor through the whole world, one at all,  
Thought any foe to passe could bring,  
That thus Ierusalem should fall.

But this hath happened for the guilt  
Of those that haue her Prophets bin;  
And these her wicked Priests that spilt  
The blood of Innocent therein:  
Along the Streets they stumbling went;  
(The blindness of these men was such)  
And so with blood they were besprent,  
That no man would their Garments touch.

Depart, depart ('twas therefore sed)  
From those pollutions get yee far:  
So wandring to the Heathen fled,  
And said, there was no biding there:  
And then the Lord hath now in wrath  
Exil'd, and made despised liue;  
Yea, sent their Priests and Elders hath,  
Where none doth honour to them giue.

And as for vs, our eies decal'd

With watching vaine relieves we haue,  
Cause we expect a Nations aide,  
That is vnable vs to saue.

For, at our heels so close they be,  
We dare not in the streets appeare:  
Our end we therefore comming see,  
And know our rooting-out is neare.

Our persecutors follow on,  
As swift as Eagles of the skie:  
They o're the mountaines make vs runne;  
And in the Deserts for vs lie:  
Yea, they haue Christ our life betraid,  
And caus'd him in their pits to fall;  
(Eu'n him) beneath whose shade we said,  
We liue among the Heathen shall.

Oh Edom in the Land of Hug,  
(Though yet o're vs triumph thou may)  
Thou shalt receiue this Cup from vs;  
Bedrunke, and hurle thy cloath away.  
For when thy punishments for sinnes  
Accomplish'd, oh Sion, be;  
To visit Edom he begins  
And publike make her shame will be.

### Lament. 5.

*IN this Elegie the Prophet prayeth vnto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widowes, and Captiues, (by such humiliation) to winne his compassion. He moueth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost; by the base condition of those vnder whose Tyrannie they were brought: and by the generalitie of their calamitie, from which no sex, age, nor degree escaped. Then (ingenuously confessing their sinnes to be the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that he would both giue them grace to repent, and restore them to that peace which they formerly enjoyed. This Elegiacall Song, we may sing vnto God in the behalfe of many particular Churches, euen in these times; especially, if we consider that mysticall bondage which the Diuell hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sinnes.*

### SONG. XXVIII.

*Sing this as the fift Song.*

Oh minde thou Lord, our sad distresse;  
Behold and thinke on our reproach.  
Our houses, Strangers doe possesse;  
And on our heritage encroch.  
Our Mothers, for their husbands grieue;  
And of our fathers rob'd are we,  
Yea, money we compell'd to giue,  
For our owne wood and water be.

In persecution we remaine,  
Where endlesse labour tire vs doth.  
And we to serue for bread, are faine  
To Egypt, and to Assur both.  
Our fathers er'd; and being gone,  
The burthen of their sinne we beare.  
Eu'n Slaues, the rule o're vs haue won;  
And none to set vs free is there.

For bread, our liues we hazard, in  
The perills which the Deserts threat.  
And, like an Owen is our skin,  
Both soild, and parch't, for want of meat.  
In Sion, Wines defiled were,  
Deflowred were their Virgins young,  
(Through Iudas Cities eu'ry where)  
And Princes by thir hands were hung.

Her Elders disrespected stood:  
Her Young-men they for grinding tooke:  
Her Children fell beneath the wood;  
And Magistrates the Gate forooke.  
Their Musicke, Young-men haue forborne.  
Reioycing in their hearts is none:  
To mourning doth our dauncing turne:  
And from our head the Crowne is gone.

Alas, that euer we did sinne!  
For, therefore feeles our heart these cares:  
For that our eies haue dimmed bin;  
And thus the hill of Sion fares.  
Such desolation there is scene,  
That now the Foxes play thereon:  
But thou for euer, Lord, hast beene;  
And without ending is thy Throne.

Oh, why are we forgotten thus?  
So long time wherefore absent art?  
Conuert thy selfe, oh LORD, to vs;  
And we to thee shall soone conuert.  
Renew, oh LORD, those Ages past,  
In which thy fauour we haue scene,  
For, we extreame are debas'd,  
And bitter hath thine anger beene.



## The Prayer of Daniel. Dan. 9. 4.

The Prophet Daniel in this Prayer beseecheth God to be mercifull vnto his people in Captiuitie; And these foure things are principally considerable therein. First, an acknowledgements of Gods Power, Iustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandements, and were therefore iustly punished. Secondly, so is confessed that as their punishment is that which they deserved, so it is also the same that was foretold should come vpon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Mesias, would (nevertheless) be mercifull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoever any of those Iudgements are powred out on the Common-Wealth, which the Prophets haue threatned for Sinne; or in our particular afflictions; we hauing first applied it by our Meditations.

## S O N G. XXIX.

Sing this as the 22. Song.

**L**ORD God Almighty, great and full of feare,  
Who alwaies art from breach of promise free,  
And neuer failing to haue mercie there,  
Where they obserue thy Lawes, and honour Thee.  
We haue transgressed, and amisse haue done;  
We disobedient, and rebellious were.  
For, from thy Precepts we stray are gone;  
And we departed from thy Iudgments are.

We did thy Seruants Prophecies withstand,  
Who to our Dukes, our Kings, and Fathers came;  
When they to all the People of the Land,  
Proclaimed forth their message in thy Name.

In thee, oh LORD, all righteousnesse appeares,  
But publike shame to vs doth appertaine;  
Eu'n as with them of Iudah now it fares,  
And those that in Ierusalem remaine.

Yea, as to Is'el now it doth befall;  
Throughout those Lands in which they scatt' red be,  
For that their great Transgression, wherewithall  
They haue transgressed, and offended Thee:

To Vs, our Kings, our Dukes, and Fathers, doth  
Disgrace pertaine (oh LORD) for angriuing Thee:  
Yet mercie, LORD our GOD, and pardon both,  
To thee belong, though we rebellious be.

We, did (indeed) peruersly disobey  
Thy voyce (O LORD our GOD) & would not heare,  
To keepe those Lawes thou didst before vs lay,  
By those thy Seruants, who thy Prophets were.

Eu'n all that of the race of Is'el be,  
Against thy Law haue grievously misdona:  
And that they might not listen vnto Thee.  
They backward from thy voice O LORD are gone.

On them therefore, that Curse, and Oath descended,  
Which in the Law of Moses written was;  
(The Seruant of that God whom we offended,  
And now his speeches he hath brought to passe.

On vs, and on our Iudges, he doth bring  
That Plague, wherewith he threatned vs and them.

For, vnder Heaven was neuer such a thing,  
As now is false vpon Ierusalem.

As Moses written Law doth beare record,  
Now all this mischief vpon them is brought.  
And yet we praied not before the LORD,  
That leauing sinne, we might his Truth be taught.  
For, which respect, the LORD in wait hath laid,  
That he, on vs inflict this Mischief, might.  
And with his holy Word we disobey'd,  
In all his doings he remaines vpright.

But now, O LORD our GOD, who from the Land  
Of cruell Egypt brought thy people hant;  
And by the power of thy Almighty Hand,  
Atchieu'd a Name, which to this day doth last:  
Though we haue sinned in committing ill,  
Yet LORD (by that pure Righteousnes in thee)  
From thy Ierusalem, thy Holy-Hill,  
Oh! let thy wrathfull anger turned be.

For, through the guils of our displeasing Sinne,  
And for our Fathers fautes, Ierusalem,  
(Thy chosen people) hath dispised bin:  
And are the scorn of all that neighbour them.  
Now therefore, to thy Seruants praier incline;  
Heare thou his suit, O GOD, and let thy Face  
(Eu'n for the LORD'S deare sake) vouchsafe to shine  
Vpon thy (now forsaken) Holy-place.

Thine Eares incline thou (O my GOD) and heare:  
Lift vp thine Eies, and vs O looke vpon;  
Vs, who forsaken with thy Citie are;  
That Citie, where thy Name is called on.  
For, we vpon our selues presume not thus  
Before thy presence our request to make,  
For, ought that righteous can be found in vs;  
But, for thy great and tender Mercies sake.

Lord heare (forgiue oh Lord) and weigh the same:  
Oh Lord performe it, and no more deferre,  
(For thine owne sake my God;) For, by thy Name;  
Thy Citie, and thy people called are.

## The Prayer of Ionah. Ionah 2.

Ionah flying from God, and being preserved in a Fishes belly, when he was cast into the Sea; made this Prayer to praise God for deliuering him in so great an extremitie. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vowe made vpon his deliuerance, and the reason of that vowe. The buriall of Ionah in the Fishes belly, and his deliuerance from thence, was a type of the buriall and Resurrection of our blessed Saviour, Matth. 12. 4.

This

*This Praier therefore we ought not only to sing hystorically, to memorize this wondrous worke of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that sorefull and bottomlesse gulfe of perdition, wherein is lay swallowed up, without possibilitie of redooming is selfe.*

## SONG. XXX.

*Sing this as the 24. Song.*

IN my distresse to thee I cri'de, oh LORD,  
And thou wert pleased my complaint to heare:  
Out from the bowels of the graue I roar'de;  
And to my voyce thou didst encline thine care:  
For, I amid the raging Sea was cast;  
And to the bottome there thou plung'd me fast.

The Clouds did round about me Circles make:  
Thy waues and billows ouerflow'd me quite;  
And then vnto my selfe (alas) I said,  
I am for euermore depriu'd thy sight:  
Yes once againe thou pleased art, that I  
Should to thy holy Temple lift mine eye.

Eu'n to my Soule the waters clos'd me had:  
O're swallow'd by the Deepes I fast was pent:  
About my head the weeds a wreath had made:

Vnto the Mountaines bottomes downe I went;  
And so, that forth againe I could not get,  
The earth an euermlasting Barre had set.

Then thou, oh LORD my GOD; then thou wert he:  
That from corruption didst my life defend.  
For, when my Soule was like to faint in me,  
Thou thither didst into my thought descend.  
And LORD, my praier thence to thee I sent,  
Which vpward to thy holy Temple wens.

Those who belieue in vaine and foolish lies,  
Despisers of their owne good safety be.  
But, I will offer vp the Sacrifice  
Of singing praises, with my voyce, to thee,  
And I will that performe which vow'd I haue;  
For, vnto thee belongs it, LORD, to saue.

## The Prayer of Habakuk. Habak. 3.

*IN this Petitionarie and Prophetick Hymne, the Deliuerer of Mankind, is first praised for. Secondly, the glorious Assistance of his comming is described by excellent Allegories, and by Allusions to former Deliuerances, vouchsafed to the Iewes. Thirdly, here is foretold, the ouerthrow of Antichrist; who shall be destroyed by the Brightnesse of our Sauours comming. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresth the ioy, confidence, and safetie of the Elect of God, euen amid those terrors that shall await vpon their Redeemers comming. This Song is to be sung hystorically, in commemoration of the Churches deliuerance by the first comming of Iesus Christ. And prophetically, to comfort vs concerning that perfect Deliuerie, assured as his second comming. For, though the Prophet had some respect to the Iewes temporall deliuerance, that he might comfort the Church in those Times: Yet the Holy-Ghost had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy Catholike-Church. And to her, and her Enemies doe the Names (of the Churches Enemies) here mentioned, very properly agree. Nay, Cushan, signifying darke, blacke, or cloudy. And Midian, which is interpreted, Condemnation, or Iudgement; better fitt vnto the Nature of these spirituall Adversaries, whom they persecuted, then to those People who were literally so called. For, none are so fitly termed People of Darknesse, or of Condemnation, as the members of Antichrist, and the spirituall Babylon.*

## SONG. XXXI.

**L**ORD, thy answer I did heare, And I grew therewith ascar'd. When the times at fullst are,

Let thy Worke be then declar'd. When the time, LORD, full doth grow, Then in Anger,

Mercie show.

God Almighty, he came downe;  
Downe he came from Theman-ward:

And the matchlesse Holy-One,  
From Mount Paran forth appear'd,

Heau'n



*Heav'n* ore-spreading with his Raies,  
And *Earth* filling with his praise.

<sup>3</sup>  
Sun-like was his glorious Light:  
From his Side there did appeare  
Beaming Raies that shined bright;  
And his Pow'r he shrowded there:  
Plague before his Face he sent:  
At his Fecte hot Coales there went.

<sup>4</sup>  
Where he stood he measure tooke  
Of the *Earth*, and view'd it well:  
*Nations* vanish at his looke:  
Ancient *Hills* to powder fell:  
*Mountaines* old cast lower were:  
For his waies eternall are.

<sup>5</sup>  
*Goshan* Tents I saw diseas'd,  
And the *Midian* Curtaines quake.  
Hau'e the *Floods*, Lord, thee displeas'd?  
Did the *Floods* thee angry make?  
Was it else the *Sea* that hath  
Thus prouoked thee to wrath?

<sup>6</sup>  
For thou rod'st thy *Horses* there,  
And thy sauing-Charret through:  
Thou didst make thy Bow appeare;  
And thou didst performe thy vow:  
Yea thine Oath and Promise past  
(To the *Tribes*) fulfilled hast.

<sup>7</sup>  
Through the *Earth* thou Rifts didst make  
And the *Riuers* there did flow:  
*Mountaines*, seeing thee, did shake;  
And away the *Floods* did goe  
From the *Deepe* a voice was heard;  
And His hands on high he reard.

<sup>8</sup>  
Both the *Sunne* and *Moone* made stay,  
And remou'd not in their *Spheres*:  
By thine *Arrowes* light went they,  
By thy brightly shining *Spheres*:  
Thou in wrath the *Land* didst crush,

And in rage the *Nations* thresh.

<sup>9</sup>  
For thy *Peoples* safe reliefe,  
With thy *Christ* for aide went'st thou:  
Thou hast alto pierc't the *Ciues*  
Of the sinfull *Household* through;  
And dispaied them, till made bare  
From the *Feete* to *Nocke* they were.

<sup>10</sup>  
Thou, with *Iauelins* of their owne,  
Didst their *Armies* Leader strike.  
For, againt me they came downe,  
To deuoure me, whirle-winde like.  
And they ioy in nothing more,  
Then vaine to spoile the *Poore*.

<sup>11</sup>  
Through the *Sea* thou madst a Waie,  
And didst ride thy *Horses* there,  
Where great heaps of Water lay.  
I, the newes thereof did heare:  
And the voice my *Bowells* shooke;  
Yea, my *Lips* a quau'ring tooke.

<sup>12</sup>  
Rottenesse my bones possist,  
Trembling feare possessed me,  
I that troublous day might rest.  
For, when his approaches be  
On-ward to the *People* made,  
His strong *Troups* will them invade.

<sup>13</sup>  
Bloomelesse shall the *Fig-tree* be:  
And the *Vine* no fruite shall yeeld:  
Fad shall, then, the *Olive-tree*:  
Meat shall none be in the *Field*.  
Neither in the *Fold* or *Stall*,  
*Flocke*, or *Heard* continue shall.

<sup>14</sup>  
Yet, the LORD my ioy shall be:  
And, in him I will delight:  
In my GOD that saueth me:  
GOD the LORD, my onely might,  
Who, my *Feet* so guides, that I  
Hind-like, pace my *Places* high.

### The Hymnes of the New-Testament.

These five that next follow, are the *Hymnes* of the *New-Testament*. Betweene which, and the *Songs* of the *Old Testament*, there is great difference. For, the *Songs* of the *Old Testament* were either Thanksgiuings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else, *Hymnes* prophetically foreshewing those Mysteries which were to be accomplished at the comming of *Christ*. But, these *Euangelicall Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old-Testament*, and perfectly fulfilled in the *New*. Therefore, these *Euangelicall Hymnes* are more excellent then such as are meerey Propheticall; In regard, the Possession is to be preferred before the Hope; and the End before the Meanes of obtaining it.

### Magnificat. Luk. 1. 46.

The blessed *Virgin Marie* being saluted by the *Angel Gabriel*, and hauing by the *Holy-Ghost* conceived our Redeemer *Iesus Christ* in her wombe, was made fruitfull also, in her Soule, by the overshadowing of that *Holy-Spirit*: and thereupon, brought forth this *Euangelicall* and *Propheticall Hymne*. Wherein, three things are principally observable. First, she praiseth God for his particular mercies and fauours toward her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed vnto the Seed of *Israel*, according to what was promised to *Abraham*. This is the first *Euangelicall Song*: and was indited by the *Holy-Ghost*, not only to be the blessed *Virgins* Thanksgiuing; but to be sung by the whole *Catholike Church* also, (whom she typically personated) to praise God for our Redemption, and Exaltation. And therefore, it is worthily inserted into the *Liturgie*, that it may be perpetually and reuerently sung.

## Song XXXIII. XXXIV.

## SONG. XXXII.

*Sing this as the third Song.*

**T**hat magnifi'de the LORD may be,  
My Soule now vndertakes;  
And in the God hat sueth me,  
My Spirit merry-makes.  
For, he vouchsafed hath to view  
His Handmaides poore degree.  
And loe, All Ages that ensue,  
Shall blessed reckon me.

<sup>2</sup>  
Great things for me Th' Almighty does,  
And Holy is his Name:  
From Age to Age he mercie shewes  
On such as feare the same.

He by his Arme declar'd his might:  
And this to passe hath brought,  
That now the Proud are put to flight,  
By what their hearts haue thought.

<sup>3</sup>  
The Mightie plucking from their Seat;  
The Poore he placed there:  
And for the Hungrie takes the meat  
From such, as Wealthy are.  
But, minding Mercie, he hath shew'd  
His Seruant Isr'el grace:  
As he to our Forefathers vow'd;  
To Abraham, and his Race.

Benedictus, Luk. I. 68.

**Z**acharie the Priest, being (upon the Birth of his Son) inspired with the knowledge of our Redeemers Incarnation; sung the second Euangelicall Hymne: In which, two things are especially considerable. First, he blesseth God, because, through the coming of Christ, all the promises made vnto the Patriarches and Prophets were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne Sonne, who was sent before to prepare the way of the Lord. This Song, the Church hath worthily inserted into the Liturgie also, and we ought therefore to sing it reverently in memoriall of our Saviours Incarnation; and to praise God, both for the fulfilling of his promises: and thus Euangelicall Preparation, which he vouchsafed by sending his Fore-runner.

## SONG. XXXIII.

*Sing this as the third Song.*

<sup>1</sup>  
**B**left be the God of Israel:  
For he his People bought,  
And in his Seruant Davids house,  
Hath great Saluation wrought.  
As by his Prophets he foretold,  
Since time began to be:  
That from our Foes we might be safe,  
And from our Haters free.

<sup>2</sup>  
That he might shew our Fathers Grace,  
And beare in minde the same,  
Which by an Oath, he vow'd vnto  
Our Father Abraham;  
That from our Aduersaries freed,  
We serue him fearelesse might,  
In righteousness, and holinesse,  
Our life time in his sight.

<sup>3</sup>  
And (of the Highest) thee, oh Child!  
The Prophet, I declare,  
Before the Lord, his face to goe;  
His coming to prepare.  
To teach his People how they shall,  
That safety come to know,  
Which by remission of their sinnes,  
He doth on them bestow.

<sup>4</sup>  
For, it is through the tender loue,  
Of God alone, whereby,  
That Day-Spring hath to visit vs,  
Descended from on high;  
To light them who in darknesse sit,  
(And in Death's shade abide),  
And in the blessed way of Peace  
Their wandring Feete to guide.

The Song of Angels. Luke 2. 13.

**T**his is the third Euangelicall Song mentioned in the New Testament; and it was sung by a Quire of Angels (at the Birth of our blessed Saviour Iesus Christ) whose reioicing shall be made compleat by the redemption of mankind. In this Song they first glorifie God; and then proclaim that happie Peace and reconciliation, which his sonnes Nativitie should bring vnto the World, reioicing therein; and in that unspeakable good will, and deare Communion which was thereby established betwene the God-head, the Manhood, and Them. We therefore ought to ioine with them in this Song, and sing it often to praise God, and quicken Faith and Charitie in our selues.

## SONG. XXXIV.

**T**hus Angells sung, and thus sing we; To GOD on high all glorie be: Let him on Earth his Peace  
bestowes





bestowe, And vnto men his Fauour show.

### Nunc Dimittis. Luke 2. 29.

**T**HE fourth Euangelicall Hymne is this of Simeon; who being in expectation of the coming of the Messias (which according to Daniels 70. weekes, was in those daies to be accomplished) it was revealed vnto him, that he should not die till he had seene Christ. And accordingly, he coming into the Temple by the Spirits iustigation (when he was presented there as the Law commanded) both beheld and embraced his Redeemer. In this Song therefore he glorifieth God, for the fulfilling of his promise made vnto him; and ioyfully confesseth Iesus Christ, before all the people. In repeating this Hymne, we ought also to confesse our Redeemer. For Simeon was as it were the Churches Speaker: and hath for vs expressed that shankefull Ioy, wherewithall we should be filled, when God enlightens vs with the knowledge and spirituall vision of our Saviour.

### SONG. XXXV.

Sing this as the third Song.

**G**Rant now in peace (that by thy leaue)  
I may depart, oh Lord:  
For, thy Saluation seene I haue,  
According to thy Word.

That which prepared was by Thee,  
Before all Peoples sight,  
Thy Israels Renowne to be:  
And to the Gentiles Light.

### The Song of Moses, and the Lambe. Rev. 15. 3.

**T**HE fifth and last Song, record'd in the New Testament is this, called by S. Iohn, The Song of Moses and the Lambe; being in deede, the effect of that Triumph Song, which the Saints, and blessed Martyrs shall sing vnto the honour of that Lambe of God which taketh away the sinnes of the world, when they haue gotten the victorie ouer Antichrist. This Hymne, the members of the true Church may sing to Gods glory, and the increase of their owne comfort, when they perceiue the power of the Almighty any way manifested vpon that Adversarie. It may be repeated also amid our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoever we suffer, there will come a day, wherein we shall haue cause to make use of this Hymne with a perfect reioycing.

### SONG. XXXVI.

Sing this as the 13. Song.

**O**H thou Lord, thou God of might,  
(Who dost all things worke aright)  
Whatsoe're is done by thee,  
Great and wondrous prooues to be.

True thy waies are, and direct,  
Holy King, of Saints elect.  
And (oh therefore) who is there,  
That of thee, retaines no feare?

Who is there that shall deny,  
Thy great Name to glorifie?  
For thou Lord, and thou alone,  
Art the perfect Holy-One:

In thy presence, Nations all  
Shall to adoration fall.  
For, thy iudgments now appeare,  
Vnto all men what they are.

Here end the Hymnes of the New Testament.

### The X. Commandements. Exod. 20.

**A**Lthough the Decalogue be not originally in verse; yet among vs it hath bene heretofore usually sung: because therefore it may be a meanes to present these Precepts somewhat the oftner to remembrance, make them the more frequently repeated, and stirre vp those who sing and heare them, to the better performance of their duties; They are here also inserted, and fitted to be sung.

### SONG. XXXVII.

Sing this as the fourth Song.

**T**HE Great Almighty spake; And thus said he;  
I am the LORD thy GOD; and I alone  
From cruell Egypts thraldome set thee free:

And other GODS but Me thou shalt haue none.  
Haue mercie LORD, and so our hearts encline,  
That wee may keepe this blessed Law of thine.

E 2

Thou

Thou shalt not make an *Image*, to adore,  
Of ought on earth, above it, or below :  
A Carued Worke thou shalt not bow before;  
Nor any worship on the same bestow.

For, I thy GOD, a ieaious GOD am knowne:  
And on their Seed, the Fathers sinnes correct,  
Vntill the third and fourth Descent be gone:  
But them I alwaies loue that me affect.

*Haue mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

The Name of GOD thou neuer shalt abuse,  
By swearing, or repeating it in vaine:  
For, him that doth his Name prophaneely vse,  
The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

To keepe the Sabbath holy beare in minde,  
Sixe daies thine owne affaires apply thou to:  
The seventh is Gods owne day for rest assign'd,  
And thou no kinde of Worke therein shalt doe.

Thou, nor thy Childe, thy Seruant, nor thy Beast;  
Nor he that Guest-wife with thee doth abide:

For, after six daies labour GOD did rest,  
And therefore he that day hath sanctified.

*Haue mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

See, that vnto thy Parents thou doe giue  
Such honour as the Childe by duty owes,  
That thou a long and blessed life maist liue  
Within the Land, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man slea:  
Thou shalt from all *Adulterie* be cleare:  
Thou shalt not Steale anothers Good away:  
Nor Witnesse false against thy Neighbour beare.

*Haue mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

With what is thine remaining well apaid:  
Thou shalt not couet what thy Neighbours is,  
His House, nor Wife, his Seruant, Man, nor Maide,  
His Oxe, nor Asse, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,  
And in our hearts these Lawes of thine engrave.*

### The Lords Prayer. Math. 6. 7.

THE Lords Praier hath bene aunciently, and vsually sung also; and to that purpose was heretofore both translated and paraphrased in Verse; which way of expression (howsoever some weake iudgements haue condemn'd it) doth no whit disparage or mislesseme a Praier. For, Dauid made many praier in verse: And, indeede, measured words were first deuised and used to expresse the Praises of God, and Petitions made to him. Yea, those are the ancient and proper subiects of Poetrie, as appeares throughout the Sacred writ, and in the first humane Antiquities. Verse, therefore, dishonours not diuine Subiects: But those men doe prophane and dishonour Verse, who abuse it on vaine and mere prophane expressions. The scope and vse of this Praier is so frequently treated of, that I thinke I shall not neede to insist thereon in this place.

### SONG. XXXVIII.

*Sing this at the third Song.*

O Vr Father which in heauen art;  
We sanctifie thy Name:  
Thy Kingdome come: Thy Will be done  
In heau'n and earth the same:  
Giue vs this day our Daily bread:  
And vs Forgiue thou so;

As we on them that vs offend,  
Forgiuensse doe bestow;  
Into Temptation lead vs not;  
But vs from euill free.  
For thine the Kingdome, Power, and praise,  
Is, and shall euer bee.

### The Apostles Creed.

THE effect and vse of this Creed is so generally taught, that this Preface need not be enlarged: And as touching the singing and versifying of it; that which is said in the Preface to the Lords Praier may serue for both.

### SONG. XXXIX.

I NGOD the Father I beleue;  
Who made all Creatures by his Word;  
And true beliefe I likewise haue  
In Iesus Christ, his Sonne, our LORD:  
Who by the Holy Ghost conceiu'd,  
Was of the Virgin Marie borne:  
Who meekely Pilat's wrongs receiu'd,  
And crucified was with scorne.

Who di'de, and in the graue hath laine;  
Who did the lowest Pit descend:  
Who on the third day rose againe,  
And vp to heauen did ascend.

Who at his Fathers right hand there,  
Now throned sits, and thence shall come,  
To take his seat of Iudgement here;  
And giue both quicke and dead their doome.

I, in the Holy Ghost beleue,  
The holy Church Catholike too,  
(And that the Saints Communion haue)  
Vndoubtedly beleue I doe  
I well assured am likewise,  
A pardon for my sinnes to gaine;  
And that my Flesh from death shall rise,  
And euerlasting life obtaine.



## A Funerall Song.

**T**he first Stanza of this Song is taken out of S. Johns Gospel, Cap. 11. Ver. 25. 26. The second Stanza Iob 19. 26, 27. The third Stanza, 1. Tim. 6. 7. and Iob 1. 21. The last Stanza, Revel. 14. 13. And in the order of Buriall appointed by the Church of England it is appointed to be sung or read as the Minister pleaseth: That therefore it may be the more conveniently used either way, according to the Churches appointment, it is here turned into Lyricke Verse. It was ordained to comfort the Living, by putting them in minde of the Resurrection, and of the happinesse of those, who die in the faith of Christ Iesus.

## SONG. XL.

Sing this as the ninth Song.

**I** Am the Life (the LORD thus saith)  
The Resurrection is through me;  
And whosoever in me hath Faith,  
Shall live, yea though now dead he be:  
And he for ever shall not die,  
That living doth on me relye.

That my Redeemer lives I weene,  
And that at last I rais'd shall be  
From Earth, and cover'd with my skinne  
In this my Flesh, my GOD shall see.  
Yea, with these Eyes, and these alone,  
E'en I my GOD shall looke vpon.

Into the World we naked come,  
And naked backe againe we goe:  
The LORD our wealth receiveth we from,  
And he doth take it from vs too:  
The LORD both wills and workes the same;  
And blessed therefore be his Name.

From Heav'n there came a voyce to me,  
And this it will'd me to record;  
The Dead from henceforth blessed be,  
The Dead, that dieth in the LORD:  
The Spirit thus doth likewise say;  
For, from their Workes at rest are they.

## The Song of the three Children.

**T**his Song hath beene anciently used in the Liturgie of the Church, as profitable to the stirring up of Devotion; and for the praise of God. For, it earnestly calleth vpon all Creatures, to set forth the glorie of their Creator, euen Angels, Spirits, and reasonable Creatures, with those also that are unreasonable, and insensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue towards God, according to the Law imposed at their Creation; men might be provoked to remember the honour and praise, which they ought to ascribe vnto their Almighty Creator, as well as all his other Creatures.

## SONG. XLI.

**O** H all you Creatures of the LORD, You Angels of the GOD most high; You Heav'ns with what you  
doe afford; And Waters all about the skie: Bless ye the LORD, him praise, adore, And magnifie him  
e--net--more.

Of God you everlastling Powers,  
Sunne, Moone, and Starres, so bright that show;  
You soaking Dewes, you dropping Showres;

And all you Winds of God: that blow:  
Bless ye the LORD, him praise, adore,  
And magnifie him evermore.

B 3

Thou

<sup>3</sup>  
Thou Fire, and what doth heat containe;  
Cold Winter, and thou Summer faire;  
You blustering Stormes of Hails and Raine;  
And thou the Frost-congealing-Ayre:  
Blesse yee the LORD, him praise, adore,  
And magnifie him euermore.

<sup>4</sup>  
Oh praise him both you Ice and Snow;  
You Nightes and Daies, doe you the same,  
With what or Darke or Light doth shoue;  
You Clouds and eu'ry shining Flame:  
Blesse yee the LORD, him praise, adore,  
And magnifie him euermore.

<sup>5</sup>  
Thou Earth, you Mountaines, and you Hills,  
And whatsoever thereon growes;  
You Fountains, Rivers, Springs, and Rills;  
You Seas, and all that ebbes, or flowes:  
Blesse yee the LORD, him praise, adore,  
And magnifie him euermore.

<sup>6</sup>  
You Whales, and all the Water yeelds;  
You of the Fearber'd any bread;  
You Beasts and Cattle of the Fields;  
And you that are of Humane seed:  
Blesse yee the LORD, him praise, adore,  
And magnifie him euermore.

<sup>7</sup>  
Let Israel the LORD confesse;  
So let his Priests, that in him trust;  
Him let his Seruants also blesse;  
Yee, Soules and Spirits of the Iust:  
Blesse yee the LORD, him praise, adore,  
And magnifie him euermore.

<sup>8</sup>  
You blessed Saints, his praises tell;  
And you that are of bumble beets,  
With Ananias, Misaël;  
And Azarias (bearing part)  
Blesse yee the LORD, him praise, adore,  
And magnifie him euermore.

### The Song of S. Ambrose, or Te Deum.

**T**HIS Song, commonly called Te Deum, or the Song of S. Ambrose, was repeated at the baptizing of S. Augustine. And (as it is recorded) was composed at that very time by those two Reuerend Fathers answering one another, as it were by immediate inspiration. It is one of the most auncient Hymnes of the Christian Church, excellently praising and confessing the blessed Trinitie; and therefore is daily and worthily made vse of in our Liturgie, and reckoned among the Sacred Hymnes.

### SONG. XLII.

Sing this as the 44. Song.

<sup>1</sup>  
**W**E praise Thee GOD, we knowledge thee,  
To be the LORD, for euermore:  
And the eternall Father we,  
Throughout the earth, doe thee adore:  
All Angels, with all powers within  
The compasse of the Heauens high;  
Both Cherubin, and Seraphin,  
To Thee perpetually doe cry.

<sup>2</sup>  
Oh holy, holy, holy one;  
Thou LORD, and GOD of Sabbath art;  
Whose praise, and Maiestie alone  
Fills Heau'n, and Earth in euery part:  
The glorious Troupe Apostolike;  
The Prophets worthy Companie;  
The Marrys Armie royall eke  
Are those, whom thou art praised by.

<sup>3</sup>  
Then through the holy Church art knowne,  
The Father of vnbounded powre:  
Thy worthy, true, and onely Sonne:  
The Holy-Ghost the Comfortour:  
Of Glory thou, oh Christ, art King;  
The Father's Sonne, for euermore;

Who men from endlesse death to bring,  
The Virgins wombe didst not abhorre.

<sup>4</sup>  
When Conquerour of Death thou wert,  
Heau'n to the Faithfull openedst thou;  
And in the Fathers glorie art  
At Gods right-hand enthroned now:  
Whence wee beleue, that thou shalt come;  
To iudge vs in the day of wrath.  
Oh, therefore helpe thy Seruants, whom  
Thy precious blood Redeemed hath.

<sup>5</sup>  
Them with those Saints doe Thou record,  
That gaine eternall glory may.  
Thine Heritage, and People LORD,  
Save, blesse, guide, and aduance for aye:  
By vs thou daily praist hast beene;  
And we will praise Thee without end.  
Oh keepe vs, LORD, this day from sinne;  
And let thy Mercie vs defend.

<sup>6</sup>  
Thy mercie, LORD, let vs receiue,  
As we our trust repose in thee:  
Oh LORD, in thee I trusted haue;  
Confounded neuer let me be.

### Athanasius Creed, or Quicunque vult.

**T**HIS Creed was composed by Athanasius (after the wicked heresie of Arrius had spread it selfe through the world) that for the Faith of the Catholike Church, concerning the Myserie of the blessed Trinitie, might be the better vnderstood, and professed, to the overthrow and preventing of Arrianisme, or the like heresies. And to the same purpose it is appointed to be said or sung upon certaine daies of the yeere, in the Church of England.

SONG.



## SONG XLIII.

Sing this as the third Song.

Those that will saued be, must hold,  
The true Catholike Faith,  
And keepe it wholly, if they would  
Escape eternall death.  
Which Faith a Trinitie adores  
In One; and One in Three:  
So, as the Substance being one,  
Distinct the Persons be.

2  
One Person of the Father is,  
Another of the Sonne;  
Another of the Holy Ghost,  
And yet their Godhead one:  
Alike in glorie; and in their  
Eternitie as much:  
For, as the Father, both the Sonne,  
And Holy-Ghost is such.

3  
The Father vncreate, and so  
The Sonne, and Spirit be:  
The Father he is Infinite:  
The other two as He.  
The Father an Eternall is,  
Eternall is the Sonne:  
So is the Holy Ghost; yet, these  
Eternally but One.

4  
Nor say we there are Infinites,  
Or vncreated Three,  
For, there can but one Infinite,  
Or vncreated be.  
So Father, Sonne, and Holy-Ghost;  
All three Almightyes are;  
And yet, not three Almightyes tho,  
But onely One is there.

5  
The Father likewise GOD and LORD:  
And GOD and LORD the Sonne;  
And GOD and LORD the Holy-Ghost,  
Yet GOD and LORD but One.  
For, though each Person by himselfe,  
We GOD and LORD confesse:  
Yet Christian Faith forbids that we  
Three GODS or LORDS professe.

6  
The Father nor begot, nor made;  
Begot (not made) the Sonne;  
Made, nor begot the Holy-Ghost,  
But a Proceeding One.

One Father, not three Fathers then:  
One only Sonne, not three;  
One Holy Ghost we doe confesse,  
And that no more they be.

7  
And lesse, or greater then the rest,  
This Trinitie hath none;  
But they both Coeternall be,  
And equall eu'ry one.  
He therefore that will saued be,  
(As we haue said before)  
Must One in Three, and Three in One,  
Beleeue, and still adore.

8  
That Iesus Christ incarnate was  
He must beleeue with this;  
And how that both the Sonne of GOD,  
And GOD and Man he is.  
GOD, of his Fathers substance pure;  
Begot ere Time was made;  
Man, of his Mothers substance borne,  
When Time his fulnesse had.

9  
Both perfect GOD, and perfect Man,  
In Soule, and Flesh, as we:  
The Fathers equall, being God:  
As Man, beneath is He.  
Though God and Man; yet but one Christ:  
And to dispose it so,  
The Godhead was not turn'd to Flesh,  
But Manhood tooke thereto.

10  
The Substance vnconfus'd; He one  
In Person doth subsist:  
As Soule and Body make one Man;  
So God and Man is Christ:  
Who suffred, and went downe to Hell,  
That we might saued be;  
The third day he arose againe,  
And Heau'n ascended he.

11  
At God the Fathers right hand, there  
He sits, and at the Doome,  
He to adiudge both quicke and dead,  
From thence againe shall come.  
Then all men with their Flesh shall rise,  
And he account require.  
Well doers into Blisse shall goe,  
The Bad to endlesse Fire.

Veni Creator.

This is a very ancient Hymne composed in Latine Rime, and commonly called Veni Creator; because those are the first words of it. By the Canons of our Church it is commanded to be said or sung at the Consecration of Bishops, and at the Ordination of Ministers, &c. It is therefore here translated syllable for syllable, and in the same kind of measure which is hath in the Latine.

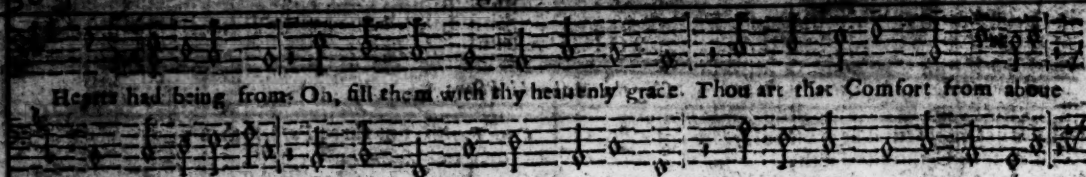
## SONG. XLIIIH-

Come Holy-Ghost, the Maker, come; Take in the Soules of thine thy place: Thou whom our

The musical notation consists of two staves. The first staff begins with a large 'C' time signature and a key signature of one flat (B-flat). It contains a series of notes and rests corresponding to the lyrics. The second staff continues the melody. The notation is in a simple, early modern style.

Hears

# SONG XLIIII



Hearts had being from: On, fill them with thy heavenly grace. Thou art that Comfort from above



The highest doth by gift impart; Thou spring of Life, a fire of Love, And the anointing Spirit art:

Thou in thy Gifts art manifold;  
GODS right-hand Finger thou art, LORD:  
The Fathers promise made of old;  
Our tongues enriching by the Word.  
Oh! give our blinded Senses Light;  
Shed Love into eech heart of our,  
And grace the Bodies feeble plight,  
May be enabled by thy powre.

Farre from vs drive away the Foe,  
And let a speedy Peace ensue;

Our Leader also be, that so  
We eu'ry danger may eschew.  
Let vs be taught the blessed Creeds  
Of Father, and of Sonne, by Thee;  
And how from Both thou dost proceede,  
That our Beliefe it still may be.

To Thee, the Father, and the Sonne;  
(Whom past and present times adore)  
The One in three, and Three in One,  
All glorie be for evermore.

*Here ends the first part of the Hymnes, and Songs  
of the Church.*



